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The Outlook of Missions

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THEOLOGICAL SEMINARY

VOLUME XXI

APRIL, 1929

NUMBER 4

Staying by the Task in Japan

NOW and then one hears the question: "When can the Missionary of the Cross, sent by the Church in America, withdraw from the Field in Japan?" This may be fair to ask, but is it not unfair to give a snap reply? A splendid work is being done by thousands of able and earnest Christian workers, but *what are these few among the many millions* who have never come within hearing of the sound of the Gospel of Jesus Christ? Nothing could be more detrimental to the work abroad and to the Christians at home than to commit the work solely to the Japanese Christians. They do not ask it. We should not think of it. The author of "Ecce Homo" says: "No heart is pure that is not passionate; no virtue is safe that is not enthusiastic."

Let the Christians in Japan and America unitedly stay by the task, for it is a task which the Master has given them.



KAGAWA, NOTED EVANGELIST AND SOCIAL WORKER, IN FRONT ROW,
HOLDING BIBLE

(See Article on Page 167)

Summer Missionary Conference Time Is Coming



THIS YEAR'S THEMES

FOREIGN MISSIONS

The general theme of the educational program for Adults and Young People is "The World Mission of Christianity." Against the background of the studies and discussions at Jerusalem, the books for these grades restate and reinterpret the World task of Christian missions. For the Intermediate, Junior and Primary grades new books are offered on "The Philippines."

HOME MISSIONS

The Theme for Adults and Young People is "The City." No more opportune subject could be selected for the study of home missions. The Intermediate book is on "Race Prejudice"; the Junior and Primary books on "Mexicans in the United States."

THE CONFERENCE DATES

Hood College	Frederick, Md.	July 1 to July 8
Bethany Park	Indianapolis, Ind.	July 13 to July 19
Catawba College	Salisbury, N. C.	July 20 to July 26
Heidelberg College	Tiffin, Ohio	July 20 to July 27
Kiskiminetas Academy	Saltsburg, Pa.	July 26 to Aug. 5
Ursinus College	Collegeville, Pa.	July 29 to Aug. 5
Theological Seminary	Lancaster, Pa.	Aug. 3 to Aug. 10
Mission House	Plymouth, Wis.	Aug. 10 to Aug. 17
Zion Church	Buffalo, N. Y.	Sept. 19 to Sept. 22

Note these dates now and make arrangements to attend one of these Conferences.
For Particulars Address

REV. A. V. CASSELMAN, D. D., Department of Missionary Education
Room 417, Schaff Building, 1505 Race Street, Philadelphia, Pa.

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CONTENTS FOR APRIL

THE QUIET HOUR..... 146

GENERAL

The World's Need and the Gospel to Meet It..... 147

HOME MISSIONS

Making a Budget..... 151

Faith Mission, Philadelphia..... 152

Notes 153

Home Missions in the Reformed Churches Holding the Presbyterian System 154

Rural Life Sunday—May 5th..... 155

The Spiritual Content of the Landscape..... 156

The New Era in Home Missions..... 158

The Home Mission Conferences..... 160

Observations of the Treasurer..... 161

The Christian Attitude Toward War..... 162

Are There Too Many Churches in Our Town?..... 162

FOREIGN MISSIONS

Proclaim the Gospel of Christ!..... 165

The Church a Need of Mankind..... 165

On Their Way to Japan..... 166

Kagawa's Three Days in Morioka..... 167

Should I Be a Foreign Missionary?..... 168

Ruts and Routine..... 170

Problems of Self-Support in China, as Faced by the Indigenous Church 171

Our Young People..... 175

Children's Corner 177

Returns from China..... 178

THE WOMAN'S MISSIONARY SOCIETY

The Fifteenth Triennial Convention..... 179

The Status of Women in the Church..... 179

Much Criticism—How About the Wrong?..... 180

Among the Workers..... 181

Prayer Circles in Japan..... 183

Meditation 184

The Quiz 184

Kuling to Shenchow (continued)..... 185

Literature Chat 187

Girls' Missionary Guild..... 188

Neighbors (A Playlet)..... 189

The Mission Band..... Third Cover Page

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The Quiet Hour

JULIA HALL BARTHOLOMEW

The Lord direct your hearts into the love of God!

2 Thessalonians 3:5

My God and Father, while I stray
Far from my home in life's rough way,
Oh teach me from my heart to say,
"Thy will be done!"

A generous prayer is never presented in vain; the petition may be refused, but the petitioner is always, I believe, rewarded by some gracious visitation.

—ROBERT LOUIS STEVENSON.

I believe that the roots of prayer are hidden deeper than in the lonely longings of individual hearts: I think they lie buried in the whole plan and scheme of things.

—SAMUEL M. SHOEMAKER.

"In every trembling bud and bloom
That cleaves the earth, a flowery sword,
I see Thee come from out the tomb,
Thou risen Lord!"

If Christ is ours we should be living a life of joy and peace in His love!

—C. H. SPURGEON.

Blessed is the day whose morning is sanctified! Successful is the day whose first victory is won by prayer! Holy is the day whose dawn finds thee on the top of the mount!

—JOSEPH PARKER.

It is the will of God that we be holy. That is God's intention for us and for the world.

—DONALD FRASER.

When a city mighty grows
Something of her beauty goes.

—EDGAR A. GUEST.

"The Spirit gives believers the consciousness of adoption as sons of God, with all that entails: not a consciousness of servitude and fear."

We stand before God accepted in Him who fulfilled the law to its last iota of obedience; and His obedience is imputed to us.

—F. B. MEYER.

"We are taught that the highest ideal of Christian service is not in doing things for God, but in desiring that He should effect His purposes through us."

"The waste involved in postponing thinking until the remotest possible moment is colossal."

"No outward vision of Christ, no amount of second-hand knowledge concerning Him will avail anything unless the revelation of His presence and power has taken place in ourselves."

I tell you they have not died!
Their hands clasp yours and mine;
They are but glorified,
They have become divine.
They live! they know! they see!
They shout with every breath:
"Life is eternity!
There is no death!"

—PIETRO A. YON.

Preserve in our minds a grateful sense of Thy mighty love, that we may follow the doctrine and example of Thy Son Jesus Christ.

—SIMON PATRICK.

Thrice eloquent

Are quiet trees and the green listening sod;
Hushed are the stars, whose power is never spent;
The hills are mute: yet how they speak of God!

—CHARLES HANSON TOWNE.

The Prayer

ALmighty God, of Thy fulness grant to us who need so much, who lack so much, who have so little wisdom and strength. Bring our wills unto Thine. Lift our understandings into Thy heavenly light. Amen.—GEORGE DAWSON.

The Outlook

VOLUME XXI
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of Missions

OUR MOTTO: The Church a Missionary Society—Every Christian a Life Member

The World's Need and the Gospel to Meet It

By ROBERT E. SPEER

Secretary, Presbyterian Board of Foreign Missions

An address, in part, delivered at the recent Quadrennial Meeting of the Federal Council

THE WORLD'S NEED and the Gospel to Meet It—these are old and familiar words, and the ideas that they suggest are old and familiar ideas. And our temptation sometimes is to grow restless with them and just because they are old and familiar to discard them and to substitute for them whatever we can think of that is new and different. To yield without reservation to that temptation would be just as foolish as it would be to reject our old categories of thought—time and space and cause and effect and succession—or the thought and use of the natural elements—fire, water and air, and land and sea—or to suppose that we had outgrown our prepositional relationships of beneath and above, before and after.

After all, there is plenty of novelty in the application of the old and familiar principles to the new conditions of our day. Without abandoning any of the old and abiding truth, one has no difficulty in finding new terminology. Professor Tawney had no trouble in doing this in thinking of the evil of a selfish world in terms of "the sickness of an acquisitive society." And one could carry much further this idea of the transposition of the old conceptions of the world's wrong and sin into terms of sickness and disease. The world itself is ready to admit that something of this sort is the matter with it. It believes itself to be sick and the

physicians who are best informed about the patient have no great difficulty in dealing with its condition in terms of medical diagnosis, and trying to prescribe for it the remedies that will meet its sickness and its suffering.

It may be that there is too much agreement among us in trying to think of the world's need today in these new terms. One wonders whether some of the agreement among the doctors is not so specious as to call for a little scrutiny and examination. They are agreed, for example, in finding the source of the trouble today almost always in the field of our collective relationships. They pass over the difficulties which are local and personal, and often even the national difficulties, and concern themselves with those larger aspects of our modern world which are obvious enough—our international, inter-racial and collective troubles.

It is true that all the nations have come together today even more intimately than the people of a single neighborhood in other years. That is an element of real novelty as we face the world's need. The old ideas must function in a new world. The ancient principles are valid still but their application is novel enough to satisfy anyone. I remember well a remark of the late Dr. D. C. Green, one of the ablest early Congregational missionaries in Japan, who contended that the modern

history of Japan must be construed not in segregation but simply as a field in which universal tendencies and universal ideas were all finding their application.

We are tempted to think of the problem of the world's need in these broader, collective terms because it makes us more comfortable. I heard a little boy say to his mother some years ago, when she was talking to him regarding his personal shortcomings—"Won't you please change the subject? I don't fink what you are talking about is very interesting." It came entirely too close home! One wonders whether a good deal of the ordinary modern diagnosis of our world needs may not concern itself as much as it does with the problems of collective relationships because they are more "interesting" and more distant than the problems and needs of our local communities and of our personal and individual lives.

A moment's reflection, however, will show us that these world problems are individual problems. I remember the writings of Orestes Brownson, who moved through a pretty wide range of contradictory ideas but held to one great principle—the organic interpretation of national life and duty. He always found the same obligations and sanctions, and very much the same type of problem, in society as in the life of every individual man and woman throughout the world. So one does not bother himself very much with the attempt to divide between the need of the individual man and woman and the needs of the world, or between the Gospel that will meet the needs of the world collectively and the Gospel that will meet that need fundamentally and individually—they are all the same needs, and the same Gospel will meet them all. Individual men and women and all men and women come under the great unity of our common humanity.

When we try today to listen to the voices that are seeking to describe the needs of the world, it is a jangle of conflicting ideas.

Is Our Need Economic?

We hear the voices of those who insist on considering the health of the world in

economic terms. We have had produced in America recently a great book that has rewritten our national history in terms of the dominance of economic motives and interests. It is a notable book in one respect; it was written by a man and woman together, and it has sought to do justice to the place of woman in American life and in the development of American civilization. It is the *Rise of American Civilization*, by Dr. Charles A. Beard and Mrs. Beard. But it gives one a feeling of chill. It reduces the spiritual forces to a minor place. It makes no mention, in two great volumes of about eight hundred pages each, unless I missed the names, of Horace Bushnell or of Phillips Brooks. It is not a reconstruction of American history that makes the deepest appeal to us. Everything is expressed in terms of economic motivation with subordinated reference to spiritual causes or the great Christian conceptions. And all around us today are honest men and women who are proposing to solve the problems and needs of the world in economic terms. Norman Thomas has done so. He is a thoroughly high-minded man, and no better speeches were made in the recent campaign than were made by him as the Socialist candidate for the Presidency of the United States. I have heard him in his speeches set forth this whole question of the disease of the world in purely economic terms; he would be among the first to recognize spiritual influences, but the construction with which he is working is economic.

There is a sense in which the world's problem is not an economic problem; it is not so in the sense that the world's resources are inadequate to the needs of mankind. The food supplies of the world, Professor East tells us, will not maintain any larger population than is here now—we have come to the crossroads and must choose between birth-control and economic starvation. I do not think that is true. The resources of the world are abundantly adequate to meet the needs of mankind, and they always will be. There need not be any hunger or suffering or want anywhere in the world. You can certainly say it of the world as a whole. I traveled across Argentina at the time

of the greatest famine we have had in recent years in China. Men were dying by the millions in China for the need of food. In Argentina, piled up by the railway stations, the grain reservoirs were full and wasting—enough to have fed the hunger of Asia. And I think this is true even in China herself. Bishop Graves told me yesterday that the hunger of China was not due to the fact that there was not enough food in China. Not to speak of our undeveloped economic resources or the discoveries of synthetic chemistry which will be made as there will be need, there is enough in the world now for all.

The problem of the world's need is economic, however, in the sense that there is inequitable distribution between nation and nation and between class and class and between individual and individual. Men are not contributing to the life of the world according to their ability and are not content to draw from the world's supply according to their need. Some of them are drawing at a rate which is greater than their own needs, and others get far less. The sickness of the world is an economic sickness also in the sense that there are real economic wrongs and injustices, due in part to individual delinquencies such as greed and exploitation, indolence and waste, and due in part to wrong economic systems and principles, limitedly right. There is a real work of economic readjustment to be done; there are economic wrongs to be righted and a new economic order to be discovered and established, wiser than any that men have yet lived by.

And some tell us that the need of the world is educational. And if we mean by education the dissemination of right ideas, and the power to use those ideas effectively in human life, then fundamentally, of course, the need of the world is always an educational need. We have wrong ideas that are too potent and we have right ideas that are ineffective. But the educational need of the world is fundamentally ethical and spiritual.

Our Need to Be Delivered from Fear

Fundamentally, the problem is how to get rid of moral evil. And here, obvi-

ously, the need of the world is just the same as the need of the individual. The need is to find deliverance from fear—health-fears, money-fears, work-fears, fears of relationships, fears of the future and of what it may or may not bring. Few of us have learned the escape from fear. And what is true of the individual is true of the nation and of the world. It is full of fear, and fear breeds armaments and wars.

The world needs to discover also a way by which not only fear but suspicion can be overcome. Again the individual and the collective whole have the same needs. Men and mankind need to be lifted out of distrust. Where does it come from? No doubt from the sense of superiority and from not crediting others with the same things with which we credit ourselves. Nation A suspects Nation B and arms against it, and Nation B suspects A and arms—and so on. Why not let the suspicions nullify one another? Such suspicion in the last analysis simply rests on each man's unwillingness to grant to others that which he expects them to grant to him.

The nations do not trust one another's honesty and accordingly we load ourselves with military accoutrements and say that we fear that the other man will come and take our property away from us. All the nations feel this way. Either there is universal ground for this kind of feeling, or there is practically no ground at all. And we would do well to rid life of the incubus and the curse of it. For myself, I think we should all be in the League of Nations, building a law-abiding world.

The world is getting very sick of the perpetual talk about strife and the inevitableness of war, and we are hungering to get rid of that burden. I tore out of an Anglo-Indian paper in India this poem which was written by an Indian poet:

"Weary are we of empty creeds
Of deafening calls to fruitless deeds;
Weary of priests who cannot pray,
Of guides who show no man the way;
Weary of rites wise men condemn,
Of worship linked with lust and shame;
Weary of Custom, blind, enthroned;
Of conscience trampled, God disowned;
Weary of men in sections cleft,
Hindu life of love bereft;

Woman debased no more a queen
 Nor knowing what she once hath been;
 Weary of babbling about birth,
 And of the mockery men call mirth;
 Weary of life not understood,
 A battle, not a brotherhood;
 Weary of Kali Yuga years,
 Frightened with chaos, darkness, fears;
 Life is an ill, the sea of births is wide,
 And we are weary; who shall be our guide?"

And all the rest of the world, too, is weary of the battle instead of the brotherhood.

Our Need for Mutual Service

The world needs, too, a new ideal of world-service and unity. A few years ago I traveled in Persia in the midst of a bitter winter, and we stopped one day in front of a little Persian tea house, and looked over the barren waste of Persia. As I sat in front of the tea house I found in my pocket a bunch of newspaper clippings, which had been sent to me, and among them a speech of Mr. Vanderlip's, which he had made after the war in Southeast Europe. He made a plea for the new conception of what it was right and possible for nations to do. The United States had always thought it was legitimate to spend any amount of money in necessary war, and in preparation for war. They would go anywhere in the world and spend that money for purposes of necessary war, but never were willing to believe that they were warranted to spend in the same way the proceeds of taxation in the mere ministry of peace. And he made a plea for construction and up-building, for purposes of life instead of death. And I looked out in front of me and saw the poor land of Persia, and I knew that what we spent in one day in the World War would have rehabilitated the land, would have built roads and given them a school system, and hospitals and sanitation, and Persia would have been put on the beginning of a new national life—all with what we were spending daily in the great war!

As we neared the village of Turkoman-chai a farmer came out with his little boy and as we went on together we talked with him about his country. The road was a bog of mud in which the horses sank above their knees. The farmer and

his son walked along a narrow embankment thrown up beside the road. We asked him about the conditions of his country. It was a ruin, he said, without roads, without schools, without freedom and without progress, "but," said he, "these conditions will not continue long. Persia was once a great country and Persia can be a great country again. Our people are good people. All they need is for someone to come and help them to begin. And America is coming. She is coming to help us to build schools, to show us how to make roads and to recover the glory of the past." What could one say to such a man? Should we have told him that his ideas were chimerical and that nations regarded the destruction of other nations as a legitimate form of expenditure but not their reconstruction? And yet, what could be more Christian than such a reconception of national duty as would lead each nation to ask how it could be most helpful to other nations?

Consider how different the world would be if there were national practice of the Golden Rule. If China and all nations practiced it in the matter of reparations? If the United States practiced it in the matter of immigration? If all the nations practiced it in all matters great and small? No doubt there are backward and forward nations and necessary inequalities in the world's life. But inequalities which give one nation enormous power do not imply thereby its right to enormous exploitation, but entail its duty rather to service commensurate with its power.

And the world needs not only freedom from fear and suspicion, but a new mind of peace and goodwill, an interpretation of national power in terms of duty and helpfulness. It needs also both individually and corporately a new moral energy, courage and action. The fatal taint that St. Paul felt in his own tragic personal experience is as vividly present in national and racial character. Men see and approve the better, but follow the worse. The moral ideals which they know are supreme are surrendered on the weak plea that human nature is what it is and cannot be changed. It is quite true that

(Continued on Page 177)

Home Missions

CHARLES E. SCHAEFFER, EDITOR

Making a Budget

IT is just within the last score of years that the word *budget* has become a household word in the Reformed Church circles. In some quarters it is equivalent to a bugbear, a thing to be shunned and avoided. But it really is a very scientific and sensible affair. It is the sum total of the amount of money needed to carry on the work of the Church. Every Board of the Church has its budget, every local congregation has its budget, every household has its budget, every business enterprise has its budget. It is not a matter of mere guesswork, but is based upon two essential factors: the needs, and the income that may reasonably be expected from the contributors.

The Board of Home Missions has a budget of approximately half a million dollars annually. Now, how is this determined? What comprises the budget? The Board of Home Missions carries forward its financial work in two main departments called the General and the Church Building Funds.

The Church Building Fund is supplied by the Church-building Funds of \$500 or more, by legacies, by annuities, and by the sale of coupon bonds. All of this money is used in building churches, parsonages and the purchase of ground for mission churches. Most of this money is merely loaned to the missions and in due time must be returned to the Board. It constitutes a sort of revolving fund, a kind of banking business whereby it becomes possible for mission churches to come into possession of suitable buildings. This fund does not figure in the budget of the Board. Only a portion of the interest on amounts which the Board is obliged to borrow to help in these building enterprises is included in the budget.

With the General Fund the case is different. The General Fund is supplied by the Church at large through the so-

called Apportionment, which is the method adopted by the Church to carry on this phase of the work.

Now, what goes into the budget?

First, the salaries of the missionaries. There are approximately 300 missionaries on the Roll of the Board. About \$22,000 a month is required to pay these salaries. This amounts to \$264,000 a year. Then the salaries of the General Secretary and the Departmental Superintendents, which amount to about \$33,000 a year. Then there is the office rent, the stenographic help, the postage, the traveling expenses, the Board meetings, literature, the Executive Committee of the General Synod, the work of Social Service, of Evangelism, of Country Life, the Missionary Education Department, THE OUTLOOK OF MISSIONS, Interdenominational work, such as the Home Missions Council and the Missionary Education Movement. Then a certain amount must be included for interest on borrowed money and a reasonable sum for advance work. All this amounts to about \$100,000 annually. This makes a great total of approximately \$500,000, which constitutes the budget of the Board.

Before this fact is published to the Church at large, this budget is most carefully scrutinized by a number of parties. The first party to deal with the budget is the Executive Staff of the Board, which consists of the General Secretary, the Departmental Superintendents, and the Attorney for the Board. This group of men conscientiously set out the work of the Board in detail and based on last year's expenditure for these several items, indicate the amount that is required for another year, or for each year of the triennium. This forms the original draft of the budget. It is then submitted to the full Board, which consists of twelve men elected by the General Synod. This

Board sits in judgment over it, weighing and analyzing every single item. Usually the original budget is modified by the members of the Board by eliminating certain parts or reducing others. The budget as revised is now turned over to a special committee of the Executive Committee of the General Synod. Generally this special committee makes further reductions. It is then submitted to the Executive Committee as a whole, which body adopts or modifies it. Then it comes before the General Synod. This body refers it to a committee on Finance, which sits in further judgment over it. It is then, after all these modifications and scrutinies, referred back to General Synod as a whole, which body may again modify it, but finally adopts it in its latest form, and this, then, constitutes the *Budget of the Board* for each of the three years for the new triennium. Then it is handed down to the Classes, and the Classes *apportion* it among their congregations and this becomes the Apportion-

ment, or the Home Mission portion of it, for the local congregation. Now, then, according to methods of its own the congregation raises this money, sends it to its Classical Treasurer and he in turn sends it to the Treasurer of the Board of Home Missions, who distributes it on the basis of the budget under which the Board operates.

While half a million is the minimum budget of the Board, the Church at large contributes only about 60% of it, and this works great hardship to the Board and the cause which it represents. It is manifest that the Board must either go into debt or else greatly curtail its work, or sometimes do both. While half a million dollars seems a large sum, when this is divided among 360,000 members of the Reformed Church it amounts only to \$1.40 per person, which is less than three cents a week. And you can't buy much for three cents these days. Home Missions is about the cheapest thing going, but it produces the greatest results.

Faith Mission, Philadelphia

BY REV. ELMER E. LEIPHART

FAITH CHURCH in the Oak Lane section of Philadelphia, our newest Home Mission project, is making commendable progress. Work in this field was begun early last summer under the direction of Student Willard A. Kratz, and on September 16th, the Rev. Elmer E. Leiphart became the missionary pastor. A fine interest was manifest from the beginning, and in December of last year the congregation was organized with 119 charter members. Since then six more members were added, and the church now has prospects for a large Easter ingathering.

Faith Church is a community church with a community interest and responsibility. The site was allocated by the Philadelphia Federation of Churches and the work is being carried forward according to the parish plan. Already eleven different denominations are represented in the church's membership, including Reformed, Lutheran, Prebyterian, United Presbyterian, Methodist, Primitive Methodist, Baptist, Episcopalian, Reformed Episcopalian, Mennonite and Roman Catholic.

The Parish House of Faith Church was dedicated on Sunday, February 17th. It is built of Chestnut Hill stone, and is designed to harmonize with the rest of the church plant. This fine and greatly needed equipment was provided by the Board of Home Missions. The building provides a living apartment for the pastor's family on the second floor, while the first floor and basement are used for worship, educational and social purposes.

The Church School membership and



FAITH MISSION, PHILADELPHIA



REV. ELMER E. LEIPHART

Family Visitation has been carried on during February by Rev. A. Bakay, pastor of Hungarian Mission at Akron, Ohio, with much success, winning back several estranged members. In addition to the regular church services, Mr. Bakay is holding services during Lent at the homes of the sick and families welcoming such services. A most delightful "Parents and Children" Banquet was held. The Mission also observed Foreign Mission Day both in the church and in the Sunday School.

* * *

In addition to the regular work in the three congregations forming the Sabillasville Charge, Maryland, Rev. Wilmer H. Long is working on the following projects which bid fair to materialize in the near future: Articles of incorporation for St. John's congregation, which was recently renovated and rededicated; new lighting fixtures and hymnals for St. Stephen's Church; interior painting and electric lights (kerosene now in use) for Jacob's Church, also the organization of Boy Scouts, and backing up an effort to secure the building of a new road past the Jacob's Church which is so necessary and will mean so much in every way, especially to the Church activities; also the organization of Young People's Societies in St. John's and St. Stephen's. Catechetical Classes have been organized

attendance are not quite so large as that of the congregation, but the school is steadily growing and doing excellent work. The Women's Auxiliary has a membership of 58 active members, and is earnestly promoting the interests of the church. The ladies are also about to form a Missionary Society. The Young People's Society of Christian Endeavor has 45 active members, and recently the society won the percentage attendance award in a Rally of the Germantown Branch.

Faith Church is located in a rapidly growing section of the city and has a most promising outlook. The congregation has already outgrown the Parish House, and is in need of larger and better facilities for carrying forward the work.

Notes

and Mr. Long has set the goal for the addition of fifty new members to the Charge before the meeting of Classis.

* * *

St. Paul's Mission, Allentown, Pa., of which Rev. E. Elmer Sensenig is the pastor, has appointed a "Permanent Committee on Evangelism," which is to keep at work all during the year. Mr. Sensenig has a Confirmation class of 13 young people.

* * *

During the last few months Mr. Charles Gulyas, a student at the Theological Seminary, Bloomfield, New Jersey, has been supplying the Hungarian Church at Mount Carmel, Pa. During this time there have been added to the church membership six Lutherans, two Roman Catholics, and one Greek Catholic.

* * *

Heidelberg Church, Dayton, Ohio, of which Rev. C. G. Beaver is the Missionary, has planned for Home Visitation Evangelism from March 10th to Easter, to be followed with two weeks of special services. Dr. Zartman will be with them during the second week. Mr. Beaver has about 200 prospects and is still adding to the list. A Life Service Program for Young People will be held at sunrise, on Easter Day.

Home Missions in the Reformed Churches Holding the Presbyterian System

THE work of Home Missions in the constituent bodies of the American section of the Alliance relates itself very vitally to the program outlined by the Home Missions Council, of which the Home Mission agencies of our respective denominations form a part. Efforts are directed along two major lines—comity and research. A year ago the Home Missions Council adopted a Five Year Program of Survey and Readjustment, in which our own Boards were invited to participate. Many local communities have already been surveyed, the State of New Hampshire having been covered *in toto* and the results published. It is proposed to perform a similar work in every State of the Union and possibly also in Canada. Out of these surveys and fact-finding activities new approaches to the Home Mission problems will doubtless have to be made, comity principles will have to be applied and various adjustments may have to be made. Most of this work is being done in co-operation with local Church Councils which now exist in many communities and with denominational Home Mission agencies on the field. These studies cover urban, suburban and rural communities.

This current year there is being made a fresh study of the city from the Home Mission point of view. Already new problems are emerging and a new approach is being planned. Instead of abandoning the church in down-town sections or else moving it into a more inviting suburb, the trend now is to retain the central church and endow it with funds sufficient to put on a program that will meet the new conditions.

The suburban church is also receiving new consideration. Greater emphasis is being placed upon its community influence than upon its denominational relationship.

The rural church is receiving no less emphasis. There is a new rural consciousness developing among our pastors and many are coming to look upon a rural

ministry as an opportunity for life rather than as a stepping-stone into a more inviting city field.

The Home Mission agencies are giving considerable attention to the matter of church building. There was a time when a Mission could be started in temporary and inadequate quarters, but that day has passed and the demands now are upon our Boards to assist Missions at their very start to secure suitable buildings. The type of these buildings is determined by two prevailing factors in modern church life. The one is the new emphasis upon worship which calls for a more churchly type of building; and the other is the interest in religious education which calls for a church building of many departments and grades of spiritual activity.

The subject of Evangelism, as it constitutes a part of the organization of our Boards of Home Missions, is likewise being pushed with commendable zeal. Special attention is being given to Visitation Evangelism. The need for it in America has never been more pronounced. Under the leadership of the Commission on Evangelism and Life Service of the Federal Council of the Churches of Christ in America, Pentecost of 1930 is to be specially observed in commemoration of the 19th Centenary of the ministry of Jesus and the birthday of the Christian Church.

The Home Missions Council is contemplating a large Home Mission Congress in Washington, D. C., during December, 1930. Three Commissions are at work studying the entire Home Mission task in its many-sided activities. This Congress promises to be one of the outstanding features along this line of Christian endeavor. The immensity of the Home Missionary task must impress anyone who gives serious consideration to the same. Out of the 72 Boards and agencies doing Home Mission work, 28 reported that they employ over 15,000 workers, have over 28,000 different mis-

sionary enterprises and have contributed over \$40,000,000 annually to this cause. The work reaches out into many phases of activity covering wide areas of land and of life.

A heavy blow fell upon our Missionary work in Canada within the last year in the unexpected death of two of its secretaries, Dr. C. E. Manning and Dr. J. H.

Edmison. To this Board we express our sympathy, as we also do to Dr. John A. Marquis, the Secretary of the Board of National Missions of the Presbyterian Church in the U. S. A., who is the Chairman of this Committee, but who on account of illness was unable to prepare this report.

CHARLES E. SCHAEFFER.

Rural Life Sunday—May 5th

RALPH S. ADAMS

THE Home Missions Council, representing the Boards of Home Missions of 28 leading Protestant bodies in America, of which our Reformed Church is one, took action at its annual meeting to call upon all American Protestantism to devote a special day with appropriate services, to rural life and the rural church. The Department of Country Life of our Board of Home Missions is promoting this movement in our denomination and has prepared literature and suggestions for the proper observance of the day. This material is available to any one upon request.

The purpose of this special day is to call all Protestantism (a) to prayer for abundant production in fields and flocks; (b) to consideration of the important position in the life and welfare of the human race which the husbandman and his family occupy; (c) to a realization of the needs of country people for the enjoyment of an abundant life, as well as to an appreciation of the spiritual advantages of the rural environment; (d) and to the position and the condition of the rural church in the whole field of organized Christianity.

The day should be observed, not alone by rural congregations and people, but by all churches everywhere, for our whole

social structure is dependent upon a prosperous agriculture and a contented rural people. This fact is being admitted more generously today than ever before, by sociologists, educators, economists, politicians and religious leaders. What can be more appropriate, therefore, than a fitting observance of the day by a united Protestantism?

And how shall the day be observed?

(a) Through the regular church service suitably planned to emphasize country life and God's handiwork in nature—in hymns, in prayer, in scripture lessons, in sermon, in worship service.

(b) Through the church school session by a brief but appropriate address on "Jesus, the Good Shepherd," or other suitable theme, by lesson emphasis and illustration drawn from country life experience, by hymns and prayers indicative of the occasion.

(c) Through pageants, plays, debates, illustrated lectures on rural life, and numerous other methods which will occur to our church leaders. The Department of Country Life of your own Board of Home Missions, and the Home Missions Council will be glad to furnish you with additional suggestions and literature upon request.

The work of Rev. Jacob Stucki, our veteran missionary among the Winnebago Indians, at Black River Falls, Wisconsin, has been done this Winter under unusual difficulties. He writes: "We have been snowbound for these last two months and it was difficult for the Indians to attend church and many have been sick. It has been very cold, too, all the time. On the

20th of February our thermometer registered 46 below zero and others in the neighborhood 54 below. Well, February will soon be a thing of the past and then we look forward to lakes of slush and mud for the next two months, not a very comfortable outlook, but if nothing worse will happen then we will be content."

The Spiritual Content of the Landscape

RALPH S. ADAMS

THE important elements of life are those which stir and satisfy the emotions—call it sentimental, if you like. We need offer no apologies for our emotions or sentimental inner responses, although we are responsible for keeping them under control and for guiding them into channels of usefulness as well as satisfaction. Our spiritual life is only possible because of our emotional make-up, and joy and happiness can only come when our emotions are reasonably content and satisfied.

In this day of efficiency and standardization, soul-less corporations and mass production, the intelligent development of our emotional life is not given very high consideration, nor is its importance recognized. True progress in the human race can come only when the social order directs its efforts intelligently toward the finer development of our emotional and spiritual responses. Unfortunately this speeding world is carrying the farmer and his family with it in its mad dash for efficiency and mechanical ways of doing things. Agriculture is considered today largely as a means of making a living, and not a very satisfactory means at that. There is another most important phase

to agriculture which is too much crowded into the background of rural thought, and that is—the means of *living a life!* Occupations, vocations, should exist first of all, for the purpose of insuring to the human race a satisfying type of life, and that means giving free opportunity for the finer development of our emotional and spiritual life. But that is not the prevailing attitude toward occupations today; the controlling motive is largely *the earning of a living!* Both elements must be present in any occupation, but that which guarantees the greatest progress and the highest development to Christian personality should be dominant and the other contributory. Today the cart is before the horse, and in such case the course is always uncertain and progress greatly retarded.

Agriculture is in the grip of this situation. But agriculture, more than any other great industry, can provide for its workers conditions most favorable to the development of the spiritual life. The environment of the farm is overflowing with spiritual stimuli and the nature of the occupation of farming brings the entire family into constant contact with these stimuli. The farmer lives and



THE
FARM
FAMILY
LIVES AND
LABORS
AMONG
LIVING
THINGS
(THE
GLEANERS)



BEAUTY
AND REST
IS THE
MESSAGE
OF THIS
SPOT IN
NATURE
(THE
MAHONING
CREEK)

works with and among living things. The products of the farm are the result of growth through the operation of laws of nature. True, the farmer by intelligent cultural methods can make conditions more favorable for larger production in field and flock, but the power and the raw materials which produce and make up the products of the farm come, not from his own efforts, but from a source over which he has no control—even from God, Himself! The rest of mankind must come to the farmer for the food to keep them alive and the raw materials with which to carry on nearly all industry and business necessary to society. The farmer is a co-worker with God in sustaining the

human race. What a spiritual opportunity!

Furthermore, the farm family labors and lives in an environment of order, of peace and of beauty. There is no waste in nature. Only man is wasteful. The experience of the farmer teaches him how inevitable are the laws and processes of nature, and how dependent we are upon Him who directs these laws. This produces a strong, though often unconscious spiritual response and makes farm people naturally more susceptible to religious inspiration and appreciation. The peacefulness of the fields and forests have a soothing and restful effect upon the emotions. The sounds of wild life,

SCENES
LIKE THIS
MAKE LIFE
IN THE
COUNTRY
A SPIRITUAL
EXPERIENCE
(THE
WATER-
GATE)



the rustling of the leaves, the waving of the grain, the winding brook, the resting herd, the color-variation of flowers and leaves, bush and grass, all contribute to the ministry of beauty—purely an appeal to the emotions and to the spiritual satisfactions of life.

These factors are present in the rural environment, but unfortunately the attention of rural people is momentarily directed toward the great task and objective of earning a living rather than to the one which should dominate their lives—

the life of everyone—namely, the objective of living a satisfying life. It is the task of the home, the school, the church, to re-interpret the values of these respective objectives and to recall into the conscious, the ultra-importance of the emotional and spiritual qualities of life. This needs to be done in city and country, but the country has the superior opportunity and therefore the major responsibility. Rural Life Sunday presents a wonderful opportunity to make a beginning.

The New Era in Home Missions

By REV. CHARLES L. WHITE, D.D., New York

Part of address delivered at annual meeting of Home Missions Council

DURING the past year, the thirty-eight missionary societies which unite in the Home Missions Council have measurably advanced the Spiritual conquest of the peoples who dwell in the American Continent. Only the angels of God can tabulate the lives redeemed, the homes sanctified, and the human institutions vitalized, by the service of our devoted missionaries.

Our missionary task in America is as clear as crystal. One thing we do. We are fortunate in not having a multiplicity of activities to allure us by their retreating mirages. We have nothing to do with, and no responsibility for, either advocating or bringing about the organic or any other type of unity of the various denominations. Our work is Apostolic in spirit.

We live in a country all of whose inhabitants can be at one time on wheels and may unite in Christian worship under the spiritual guidance of their favorite ministers, speaking a thousand miles away. Under these conditions it is increasingly difficult to go into the highways and hedges and compel the people to come and join us. We are students, however, of the most complex piece of missionary work in the world, in a continent filled with peoples from all lands with social, economic and civic activities still evolving,—in a country with the greatest wealth in hand, and still greater wealth in prospect, of any nation in the world. We devise ways and means for reaching with the Gospel the peoples of new and neglected areas in the United States and

in Canada. In this continent, with such an admixture of peoples, we go straight forward with our Christian labors, but always in the atmosphere of racial conflicts and sectional jealousies, that call for constant adjustments and patient perseverance. If we spend our time in idealizing, we shall not reach our spiritual goals. This one thing we do, forgetting the missionary rivalries and duplications of yesterday, for which we have been often criticised, we are concentrating our efforts on discovering the exact missionary situation in each area, and we have set ourselves to do our multiform mission work without duplication, with mutual interest, with the least number of human agents and with the minimum expenditure of time and money.

The Home Missions Council is a voluntary association of American home mission agencies. It began its co-operative studies and labors about twenty years ago, when the representatives of our numerous Protestant home mission agencies for the first time looked into each other's faces. Twenty years after we meet to thank God for the holy fellowship of the years. The Christian musketeers of that early day have passed on. Hardly one of us remembers officially "that famous day and year." However difficult it may be in the East to bring the Eastern and Western churches together, in America we have brought not only Eastern and Western, but Northern, Canadian and Southern churches together in our wide-

spread, unified continental missionary labors.

The progress made in the last two decades has been at express speed. Home Missions Councils have been set up in several states and under some name will doubtless be established in many other parts of the continent. Areas have been allocated, overchurched communities have been standardized, and many thousands of communities in the nation that are spiritually guided by a single church, are cared for with a new spirit and with a finer wisdom. Denominations that twenty years ago found it difficult to care for the spiritual interests of an entire community in a single church organization have, in many places, learned a way of doing so. Many over-churched communities are themselves adjusting their difficulties as the tides of population recede or change in character, and are reporting to their denominations their decisions. Certain racial groups have organized for mutual improvement and stimulation, and other racial groups closely allied have made new co-ordinations that promise a richer fellowship.

Mission leaders long in service, out of their rich experience, have set up standards for city planning and for rural church arrangements. The voluminous data, gathered so industriously, and so brilliantly interpreted by the leaders of the Institute of Social and Religious Research, have made easier our mission work in rural, town, urban and suburban areas.

Primarily our task is to do our complicated mission work in a continent seething with social and economic changes and to do it always without duplication of agencies and with a united Protestant front. We have not yet attained, but we follow after to apprehend. We are, therefore, not only undertaking the gathering of data, the surveying of fields and the disposing of our various denominational missionary forces in a sensible and Christian manner, but we are trying also so to vitalize our work that the peoples in our missionary areas shall be thrilled with our spirit and catch the vision of God for their lives. We must do this for the sake of the peoples of America. They can be saved only through missionaries who do

not collide with each other, but clasp hands in a new fellowship. Our keywords may well be:

No missionary effort duplicated; no community neglected; no missionary funds wasted; all studying the work of each; each working for the success of all; progress by reciprocity, and spiritual conquest through missionary co-operation.

We can resolve until we dissolve and never solve America's missionary problems. We must carry out the Great Commission, be resourceful, be brave, constrained by the love of Christ.

If such ideals dominate our national missionary labors, a new day will be ushered in, whose sun, please God, will not set until the Kingdom of Heaven comes in our beloved America. The missionary pace makers of today will be the spiritual peace makers of tomorrow.

The peoples of the nations have not come to us by accident, but through a divine urge. All the world is in America. For example, we may meet more Jews, while passing today from Brooklyn Bridge to Fourteenth Street in New York City, than Jesus met in all His journeys from Nazareth to Jerusalem. Do we not see in this God's hand and His challenge? So far as our missionary forces can do so, let us unite in a radiant spiritual fellowship and join the crusade for a peaceful conquest of the many millions of unchurched Americans, both new and old, and win them lovingly and patiently to the service of our Lord and Master. May God keep our ears open to the divine command, make our hands strong for mission service, cause our feet to be shod with the preparation of the gospel of peace, both denominational and interdenominational, both national and international and our hearts to throb with a love for each other, for God and for all men.

Today we toil apart; tomorrow we triumph together. The spiritual bankruptcy of millions in this continent calls us to fresh missionary endeavor, and as we are striving in America to reach the goals set before us by our Lord, American Christians will cross the seas in a new exodus to win the peoples of all nations to accept the Saviour and to make every land a holy land for Him.

The Home Mission Conferences

REV. WILLIAM F. DELONG, D.D., *Field Secretary*

THIS is the third article on the above subject appearing in *THE OUTLOOK OF MISSIONS* since January, 1929. The holding of these conferences was a venture, perhaps an experiment. We are convinced that the venture is proving very successful. When we started last November we had in mind conducting about twenty-five conferences in that many different centers throughout the Church. Up to March 18th we have conducted twenty-five conferences in seven states and the end is not yet. We have eleven more scheduled for April and May, with perhaps some more early in the Fall.

It seems these conferences are gaining in momentum week after week. It is not possible to give a detailed account of each conference in an article like this. A few examples must suffice.

On February 19th a conference was held in the First Reformed Church, Sunbury, Penna., for parts of East Susquehanna, West Susquehanna and Wyoming Classes. At noon of that day it started to snow and by the time of the conference at seven o'clock, a blinding snowstorm was raging. Will any one attend the conference, was asked? Surely folks from a distance will hardly venture out. By the time the conference opened 145 people sat down to a dinner. Those folks came from the three Classes mentioned above, some driving eighty miles that night in the snowstorm, others sixty and forty miles. The congregation at Danville, without a pastor at the time, had a delegation of twenty-two present.

The week of March 11th we had three conferences in North Carolina, at Newton, Salisbury and High Point. We had people driving as far as one hundred miles to attend these meetings. At the Salisbury conference a member arose and made the following statement: "This was the most interesting church meeting I ever attended. I learned more tonight about the work of the Reformed Church in the U. S. than in all my life. Let us have more meetings like this."

On Monday evening, March 18th, we

had a conference in Baltimore when 135 people sat down to a dinner, representing practically all the congregations in Baltimore and Washington, D. C. Those people stayed from 6:30 until 10:00 o'clock, not because they had to, but because they were interested.

Other conferences held since the middle of February were Frederick, Md.; Detroit, Mich.; Fort Wayne, Indianapolis and Terre Haute, Indiana; Louisville, Ky.; Cleveland, Ohio, and Hazleton, Penna. All of them very good.

Now, is it worth while to get people together and tell them the story of Home Missions? Will it bring any results that will be worth while?

This is promotional work. It is a promotion of interest as it relates itself to the work of Home Missions. One of the fundamental principles of promotional work is to get people interested; to get people to think and talk about a certain cause or project. These conferences are creating a certain amount of interest which hitherto, to a very large extent, lay dormant.

Through these meetings we are bringing to the people what may be called the changed emphasis of Home Missions, viz., that a denomination that wants to exist today must take its share in helping to build the Kingdom of God into the life of the community, the State and the Nation. A denomination that wants to live must be moving forward.

Will these results express themselves in material things later on? We believe they will. Dr. Beard, of the Congregational Church, in an address delivered at Atlantic City on a subject like this, said that God only knows as to the results in the future. "But," said he, "if we sow the seed faithfully and conscientiously a harvest will be forthcoming."

It is a great satisfaction to know that thousands of church people are willing to come together, pay for a dinner and sit for hours to discuss things pertaining to the building of the Kingdom of God. Surely the Church is not dying.

Observations of the Treasurer

J. S. WISE

"EXPERIENCE is the best teacher," is an old adage that is sorely needed in this age. It seems to have been forgotten. Too often are we ready to discard the rich, ripe experience of age for the untried impetuosity of inexperienced youth. I am not trying to discredit the many great and noble achievements of modern youth, but we must not overlook the many finer judgments and the agreeable poise that are acquired only by years of experience. Colleges and universities can never supply that quality of mind that is the product of years of pleasures, sorrows and contacts with men. That is what we call Experience.

I came across the following taken from the *Tulsa World*, called Experience:

"I walked a mile with Pleasure,
She chattered all the way,
But I am none the wiser
For all she had to say.

I walked a mile with Sorrow,
And never a word said she;
But, oh, the things I learned from her
When Sorrow walked with me!"

I am not quite ready to agree with the author, that in Pleasure we lack wisdom. Some of it, of course, is of little or no value, but much of it, I am sure, plays a decidedly important role in building character. All joy is pleasure, but not all pleasure is joy. Neither is all sorrow the embodiment of wisdom; but sorrow, somehow, does mellow character in such a way that in middle life the sweetest and most attractive personalities are found among those of many sorrows. A happy combination of both joy and sorrow, therefore, creates experience.

Would that every minister, missionary and church officer were men of experience! The lack of experience has wrecked many a noble enterprise in Home Missions. The Board is often blamed for the seemingly slow growth of many of its dependent Missions. Usually it is blamed unjustly. If in every new enterprise everyone connected therewith, from the missionary down to the humblest

member, were endowed with sufficient experience to handle the problems that are bound to arise, with true courtesy and tact, I am convinced that every one of our Missions would prosper and grow far beyond our expectations. But there's the rub. We are dealing with human beings; each one of whom represents a different type of personality, having strong convictions of his own. Most of our newer City Missions begin with a small group of people who are comparative strangers to each other, having recently acquired property in the community and who are, more or less, enthusiastic over the prospect of "having a Church" in their midst. This enthusiasm in most cases is quite genuine. Oh, for a more tactful handling of such conditions! Here is where thoroughly trained and experienced leadership is needed. The first Missionary should by all means have sufficient experience to be able to judge men and pick out and challenge the very best men in the community for the officers. If he succeeds in doing that, the success of the Mission is practically assured from the beginning. On the other hand, if the Mission is poorly officered the enterprise is often doomed to many years of difficult, uphill work before its success is in sight.

Experience has shown that under such conditions a new building will not always solve the problem. Sometimes it does, but just as often it does not. More often the reason for lack of growth is due to inefficient leadership—not always in the Missionary, but more often in the officers. Too many talk much and talk well, but do little. Let me explain. Several years ago it became quite evident that a certain one of our Missions needed a new building. A committee was appointed and I held several conferences with it. At all of these conferences one man did practically all the talking. We will call him Mr. A. Over a year was spent in trying to get together and agree on a proper program and plan. During the course of the erection of the building

(Continued on Page 164)

THE SOCIAL SERVICE COMMISSION

James M. Mullan, Executive Secretary

The Christian Attitude Toward War

THE Federal Council of Churches at the recent quadrennial meeting at Rochester, N. Y., instructed the Commission on the Church and Social Service to ascertain the mind of the church on the subject of the Christian attitude toward war.

In this quest it has been proposed that the churches consider the words of Christ commonly quoted for or against war, with the hope of discovering in this way the mind of Christ upon this subject and at the same time the basis of their own convictions and loyalties.

To this end a compendium has been prepared by a committee of a Presbyterian Church which has been published under the auspices of the Federal Council's Commission referred to and recommended for the use of study groups—adult Bible classes, young people's societies, prayer meeting groups and others. The course can be covered in six lessons.

It is requested that at the close of the study by any group a report be made to the Commission, expressing the final understanding of the group (1) as to the meaning of the words and spirit of Christ in regard to war; (2) whether or not, in the light of these conclusions, the church has a duty with respect to war and peace; and (3) whether the group feels that the Federal Council should or should not adopt as one of the Social Ideals of the

Churches the following resolution, which was presented at the Rochester meeting and referred back to the churches for consideration; namely,

"That the Churches Stand for:

"The renunciation of war and the refusal of the Church of Christ as an institution to be used as an instrument or an agency in the support of war."

It is requested that this be done as speedily as possible. To facilitate the work in the Reformed Church the Social Service Commission has sent to each minister in the active service a copy of the compendium, hoping that many of our churches will co-operate in this attempt to discover the mind of Christ upon this vital subject, and at the same time register their opinions as to what the Federal Council should do with the resolution quoted.

The pamphlet contains a valuable bibliography of books both in favor of and in opposition to war, as well as of books which deal with the causes, nature and consequences of war, methods and plans for the abolition of war. Copies can be had at 15 cents a piece, ten copies at 10 cents each, and packages of 100 or more at 7½ cents per copy, by addressing the Commission on the Church and Social Service at 105 East 22nd Street, New York City.

Are There Too Many Churches in Our Town?

IN one of our Eastern states is a community called Harmony. "We call it Harmony," say the good people of the place, "because there are no churches there. Instead, we have our Community House of which we are proud and it meets our social needs." "But," said the Professor, "could you not occasionally hold religious services in the Community House?" The villagers look frightened. "If we once introduced religion, that

would be the end of Harmony." Were the fears of the villagers justified? One might admit this, and yet perhaps feel that a community may sometimes suffer from too much harmony. Perhaps Harmony might be better off if it had several churches instead of none. Perhaps no churches at all might be better than merely one. Perhaps the community might have found ways and means of providing a spiritual ministry for the

town without running the risk of sectarian division and rivalry.

So runs the first page of an interesting discussion outline recently issued by *The Inquiry*, of New York City, prepared at the request of the chairman of the Joint Committee on Arrangements of the National Church Comity Conference which met at Cleveland, Ohio, in January, 1928. It is sent out with the approval and co-operation of the constituent bodies of the Comity Conference—the Home Missions Council, the Council of Women for Home Missions, and the Federal Council of Churches, who recommend its serious consideration by church groups throughout the country.

It is a timely study when ministers and laymen are freely discussing church unions of various types, and when there are many movements toward an increasing measure of church unity and inter-church co-operation. After more than a dozen years of experience with folks of all denominations in many communities over a large area in the eastern section of the country, and in the work of comity as promoted by church federations for many years, I know that such an outline as this is just what many men and women are looking for. There are many individuals and groups of persons who are seriously concerned for the churches in their communities and believe that there is no solution for their problems until they can get together and face them unitedly. They have felt more or less helpless, not knowing what to do about it, or how to proceed. This discussion outline points the way, and indicates how to break the deadlock. It advises how to select a group of thoughtful citizens for the study, and provides a series of searching questions for their consideration. It possesses just enough data to start the discussion, and suggests what to read on the various points that will occur to them. With this book to help, people of different points of view may in a constructive way be brought together to think out together how their churches may better meet their common tasks and opportunities.

In particular I commend this book to our Reformed constituency at this time

when we as a denomination have under consideration a merger with two other denominations of kindred spirits. Again and again I have heard members of our Church lament the fact that our denominational leaders have not been able to bring about any plan that has been acceptable to the denomination as a whole or to others enabling us to realize a cherished desire for union. Well, there are many problems involved in any attempt to bring about church union on a national scale. Finally such a proposal will be presented to the General Synod, which appears to have successfully overcome in joint committee meetings the barriers that had to be frankly faced. Great numbers of Reformed people are devoutly praying that the General Synod will be well guided at this time so that the next step may be taken to enable the constituency of the denomination to register their convictions in the matter. However, should it come to pass that this union is realized the problems of real union will still have to be faced down on the field. Frank discussions of church union, not in its larger and more abstract aspects, but in its more concrete forms as a local issue in a particular community, will have to be held all over the land where the three communions exist. It will be very desirable to furnish the people with helps to this end. The book now under consideration comes at an opportune time for us. But regardless of the outcome of the present merger I commend this book to our people and urge them, as becomes the genius of our denomination for church union and co-operation, to take the initiative in their several communities looking to the bringing of Protestant people together to discuss the problems and questions involved in church unity in the realistic manner that this discussion book will make possible.

The Outline can be easily adapted to any community where the question "Are there too many churches in our community?" may properly be raised, or where a more vital church life is needed to command the attention and secure the co-operation of the community in its own highest welfare. An Introduction explains

the purpose of the discussion, its general plan, and how to use the Outline. The Outline is divided into three parts: Is Any Union of Churches in Our Town Desirable? What Denominational Affiliations, if Any, Should a United Church in Our Town Have? What Preliminary Steps Must Precede the Consummation of Union?

There is an Appendix to the book containing a questionnaire to be used in discovering the feeling of the people in "our

town" towards a proposal of church merger; suggested constitutions for a larger parish, a local council of churches, an undenominational church, and a federated church. It also contains an agreement of association that amalgamated into a United Church three congregations of as many different faiths in a Massachusetts town. Address *The Inquiry*, 129 East 52nd Street, New York City. Copies paper-bound at 75 cents each; cloth, \$1.25.

(Continued from Page 161)

another member of the Committee who had very little to say in the meetings, but who since has proved himself to be invaluable, tipped me off with, "Never mind Mr. A, he talks a lot, but does little or nothing." That tip confirmed my previous suspicions, and strengthened my conviction that in a missionary enterprise "one man domination" is fatal.

On the whole, however, my experience with the leaders of our Missions has been most satisfactory and happy. If we had a corps of well trained and experienced men to head-up all of our new Missions, particularly in the newer or suburban sections of our great cities, many of our heartaches and disappointing efforts might be avoided. This is the age of specialization. Doctors, lawyers and others specialize. Some young men are

specializing for Religious Education. Others consecrate themselves to the work of Foreign Missions. Entirely too much time is lost to the Kingdom in America by young men using the Home Mission congregation to get experience and then use that experience in more lucrative fields. I would turn it around the other way. Get your early experience in other fields and then specialize in Home Missions. There is no age limit here. What is needed is men of experience, tact and zeal. I could name several men who have reached old age whose work in Home Missions has crowned their declining years with honor and glory and whose greatest work was achieved after they had passed the dead line often set up by self-supporting congregations. Their experience was invaluable.

Enough and to Spare

The United States with a land area of 6% of the world's surface and a population of only 7%, possesses 83% of the world's automobiles; reports 75% of the world's consumption of rubber; has 65% of all the telephones in use; claims 55% of the world's business and industrial output; reports 13% of the world's foreign

trade, and 34% of the total railroad mileage in the world. We have 17,000,000 telephones in the United States, while Germany has less than 2,500,000, and the United Kingdom less than 1,500,000.—(America's position in world trade and industry as compiled under the direction of Julian Arnold, American Commercial Attache, for the year 1925).

"I live where there is no Reformed Church, but still like to keep in touch with the work of Missions in the Reformed Church."

MRS. EMMA EWING, Brookville, Ohio.

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

Proclaim the Gospel of Christ!

THE Gospel of Jesus Christ is the good news of salvation. It is for all men, in all lands, and at all times. It is an *eternal* Gospel, for it proclaims a Saviour Who is "the same, yesterday, today and forever." It is a *sufficient* Gospel, for it meets the needs of all people. The horror of souls *dying* without Christ is not nearly as great as that men should be *living* without Christ. The Gospel is to fit men to live on the earth, as well as to prepare them for heaven, "The Gospel is the joyful message of redemption both here and hereafter, the gift of God to sinful man in Jesus Christ . . . Because He Himself is the Gospel, the Gospel is the message of the Church to the world. The Gospel is the gift of a new world from God to this old world in sin and death; still more, it is the victory over sin and death."

Those of us who feel the power of these truths need no special urge to go and tell them to others. We are conscious of a love that will not let us go, *until we go with it to the ends of the earth*. The Good News is for all, or it is not good news at all.

Too long have we, as servants of the King of heaven, been occupied with

formulating plans and policies, adopting schemes and surveys, stressing means and methods instead of proclaiming the Gospel of pardon and peace, and of victory over sin and death. Everywhere human hearts are hungry for the story of salvation. The message for a dying world is Jesus, the only hope and help.

What a spiritual impact Christians would bring to bear upon the world, if they were consumed with a *passion for souls!* How few who talk about evangelism know and feel that personal evangelism means a collision of souls?

Let us ponder the significance of the mission of Christians as told in these terse words by Hugh Thomson Kerr: "We are sent, not to preach sociology but salvation; not economics but evangelism; not reform but redemption; not culture but conversion; not progress but pardon; not the new social order but the new birth; not revolution but regeneration; not renovation but revival; not resuscitation but resurrection; not a new organization but a new creation; not democracy but the Gospel; not civilization but Christ. We are ambassadors not diplomats."

The Church a Need of Mankind

THE Lord in ancient times bade the people build Him a sanctuary that He might dwell among them. A sanctuary is a holy place, and as such it expresses the meeting place of God and man. There is a sense in which "God dwelleth not in temples made with hands." But He promises to dwell in His sanctuary, proclaim His truth, dispense His grace and manifest His glory as He does not unto the world. The word "sanctuary" is a name never applied to the temples of heathen deities. Jehovah alone can say, "that I may dwell among them."

If it was necessary for God to have a

sanctuary wherein He might dwell for the spiritual welfare of Israel, surely we cannot expect less in this day of Gospel progress. A religion without a shrine of devotion may be conceivable, but it is not possible. In it the Lord reveals Himself to us by His word and spirit.

The Church is the best place in a community. It is the magnet to attract souls for the worship of the Lord. It is the lighthouse from which the streams of light flow for those who dwell in the darkness of sin. It is the promoter of progress, the advocate of virtue, the dispenser of charity, the refuge of the weary,

and the ark of safety. There is nothing that enhances the worth of character, or increases the value of property like the churches of the living God. How long would you stay in your city, with no place of worship in it? How long could you trade and prosper if the candlestick of the Lord were removed from your midst? The fairest cities that the sun ever shone upon were the seven cities of Asia Minor, and the most extensive commerce was carried on by the inhabitants thereof, but with the waning love for the Church, and the increase of worldliness, came the slow but sure doom of those citadels of strength, wealth and influence. Today a mere vestige remains of their former glory and it teaches us that they alone shall prosper who love, serve and help the cause of Christ. "Pray for the peace of Jerusalem, they shall prosper that love Thee."

God always expects the best of His

people, and He is worthy of it. Unless the state of spiritual life is at a low ebb this will be the result. At first the Lord was satisfied with an altar of earth. As His chosen people multiplied, the altar of earth gave way to an altar of stone. When they became a nation, and built a temple, then an altar of gold took the place of the altar of stone. No doubt it was a hard task for the devout worshippers to break away from their ancient customs and confine their devotions to the temple, but here, too, time gradually wrought a great change so that they left the hair cloth tent, under the divine guidance, as readily as they forsook the blue dome of heaven. Surely the history of Israel, God's chosen people, in regard to their places of worship is a witness to the spirit of progress in the spiritual life, from the time of the exodus in bondage until the sacred ark of the Lord found a resting place in the City of Peace.

On Their Way to Japan

TWO of our evangelistic missionaries, who were home on furlough with their families, are now on their way to Japan. By the time this will appear in print we shall hear of their safe arrival at Yokohama. Revs. I. George Nace and W. Carl Nugent, with their wives and children, were accorded a most cordial welcome by a host of friends during their sojourn in the homeland. By their presence, addresses and communications, they have been a blessing to the Church.

Some years ago, a friend of Missions asked the Secretary of the Board of Foreign Missions, "What would you do with a missionary, home on furlough, who did not come with special needs for the work on his heart?" The reply was, "I would not vote to return him." We know of no missionary whose eyes are open to the needs and heart aflame for service, who does not present and plead for help whether on the field or off the field.

Fortunately, the Church has supplied a long-felt need at Akita, where Missionary Nace is laboring, by the erection of a church edifice. The splendid results have already justified the outlay in money. It has greatly encouraged the hearts of

Missionary Nace and his Japanese associates in the work.

The one burden upon the heart of Missionary Nugent was, and is, that the Church might contribute the amount



REV. W. CARL NUGENT AND FAMILY

necessary for the purchase of a lot and chapel at Kitakata, an important town in Fukushima province. The Board is very eager that this need should be met. Our policy, however, is to build only when the funds are in sight. How long then shall the group of loyal believers in Christ wait until they can worship Him in a suitable place of worship? The cost will be about \$7,500. Of this amount there is fully \$2000 available. Before their return to Japan both of our Mis-

sionaries Nugent and Nace took special pains to acquaint the churches in Pittsburgh Synod of this urgent need. The offerings on Foreign Mission Day from that Synod will be devoted to the Kitakata project. The Secretary of the Board feels greatly encouraged. His heart will leap with joy if he can send the good news to Brother Nugent: "*Proceed, the money is on hand for the lot and chapel at Kitakata.*"

Kagawa's Three Days in Morioka

MORIOKA has recently been one of the fortunate cities included in the northern evangelistic campaign of Toyohiko Kagawa, Japan's most influential social worker. Prior to the meetings the four churches of the city held union prayer meetings, partly in connection with the World Week of Prayer and partly in preparation for the Kagawa campaign. The co-operation of the pastors in the leadership of their people in this project was in itself a fine demonstration of denominational harmony.

During the three days' meetings Mr. Kagawa requested that there be daily union prayer meetings at 6.30 A. M. at which time he gave three addresses on "The Spirit of Romans," "The Spirit of Ephesians," and "The Spirit of Philippians." The people were all greatly impressed with these messages. In addition to the regular evening addresses there were also various meetings in which the speaker addressed the young men, the children and the mothers of the city.

The subjects of the evening addresses were "The New Birth Dependent on God," "The New Morality Dependent on God," "The New Society Dependent on God." There is a strong feeling in Japan among the laboring classes which constitute over ten million of the population, as well as among many students that the economic problem is explicable only in terms of Marxian philosophy. They believe in some form of revolution. Mr. Kagawa in referring to the high death rate, admits that the real reason is economic. The poor cannot live without food and clothing. Resort to some

form of violence is the natural escape from misery. Kagawa's energies are being expended to unify the minds of his countrymen by the acceptance of the Jesus way of life which involves a cross. Life in terms of the cross is being presented as the only solvent that will eventually disintegrate the unethical social forces that obligate hundreds and perhaps thousands yearly to commit suicide because of economic stress. The spirit of the meetings was probably best epitomized in one of the most popular hymns, "My Jesus, As Thou Wilt," which was sung at the close of each evening meeting. The group which assembled at the station to see Mr. Kagawa off on the early morning train was also led in singing the same hymn.

Requests were made that those who were interested in Christianity should sign cards, which were distributed for that purpose, giving their names and addresses and the church with which they would prefer to be affiliated. One hundred and ninety signed the cards while others who have not signed the cards have begun to attend the Christian services. The auditorium which holds over a thousand was filled each evening. Undoubtedly many heard the Gospel message for the first time. The leaven of the new idea of a unique birth, a unique morality, and a unique society, issuing from the life of a holy God is sure to be a great factor in the growth of spiritual enlightenment and understanding in this city for years to come.

D. F. EHLMAN

Morioka, Japan.

Should I Be a Foreign Missionary?

A. BERTRAM DAVIS

THIS is a question that confronts a good many Christian young people at some time or other in their lives; and a great deal hinges on their answering it in the right way. In finding the answer, there are three especially important things to be considered.

The first of these is the Great Commission—our Lord's command to make disciples of *all* nations. This command was given to the Apostles, but it applies to us just as much. And since He has given us this command, should not any true follower of His be willing to obey it? If He wishes it, ought we not to be willing to carry His message even into some distant land?

The second thing is the need. It is true that there is need everywhere. And when Christ said "*all* nations," I believe He meant exactly that—Western nations as well as Eastern, people of all races, black, white, red, yellow, and brown. But where is the need greatest? Is it here in Christian America, with its churches, theological seminaries, and other good influences? Or is it in some land where ignorance, superstition, and idolatry hold sway? And where is the need which you, individually, can best help to meet?

This leads naturally to our third point, that of one's personal qualifications. Everyone should ask himself the question, "What am I best fitted to do?" Now, almost every kind of ability is needed somewhere on the foreign mission field. Primarily, of course, evangelists and preachers are needed. But doctors and nurses are almost as necessary. There is a large place in some sections for agriculturists. Also, men and women with athletic ability are needed to teach the youth of other lands the elements of clean sport, and all the valuable lessons that can be learned through the right kind of athletics. And people with business ability are needed—to handle the money that must be used in carrying on the work, to look after the supplies, and to attend to the thousand and one details that are seldom mentioned in reports of mission-

ary work but which are essential if the machinery is to be kept running smoothly and efficiently. Yes, many kinds of ability are required, and each makes its own particular contribution to the progress of the Gospel. The thing to do is to try to find out where your talents are needed most and then be willing to use them in that place, if God opens the way.

I have heard of young women who were enthusiastic over missionary work and anxious to become foreign missionaries, but who had been trained as stenographers and would not go to the foreign field in that capacity because they felt that "Stenography isn't missionary work." But isn't it, in some cases? Think, for instance, of the president of a mission college, who has his time completely filled with classroom work and the duties connected with the administration of the institution. And yet he must do personal work among his students, as well as maintain contact with the people among whom he is living. And in this busy life he has to find time to keep up a heavy correspondence—with his mission board, with the constituency in the home land, and with friends in the country in which he is working. If someone can relieve him of this very important part of his work, so that he will be able to devote his time to the special duties for which he is trained, isn't she making a real contribution to the cause of missions? Surely she is.

It often happens that a man who has been trained as a preacher has to spend much of his time in the handling of money, supervising the erection of buildings, and seeing that supplies are properly cared for. Now if a young man with business training and ability is willing to go to the field to attend to these details, thereby making it possible for the preacher to give more attention to his evangelistic work, isn't he, too, doing an important part in the spreading of the Gospel? Of course he is.

There are many things that may make it hard to decide to go to the foreign

field, and not the least of these is the fact that so many objections are often raised by friends and relatives. One of these objections comes in the form of the query, "Why should you bother about people in heathen countries? What concern are they of yours?" Well, a good many years ago a man by the name of Cain asked a somewhat similar question, and we have reason to believe that he was very much surprised at the answer he received. The world is smaller than ever now, and what concerns other people surely does concern each one of us.

Another question frequently asked is, "Isn't there enough Christian work that needs to be done in this country?" Of course there is, and whenever I hear a person ask this question, I feel like inquiring if he is doing his full duty along that line. But there are plenty of people to meet the needs in this country if they will only do it. Many of them cannot go to the foreign field even if they wish to. Family responsibilities hold some back. Others do not have health that will stand the strain of the work. In some cases there is not enough money to send those who would be glad to go. And isn't this all the more reason why those who can go should be willing to do so?

Still another objection raised is the fact that the missionary must leave behind him so many of the comforts and conveniences to which he has become accustomed. But anything really worthwhile is deserving of sacrifice. In fact it is hardly possible to gain happiness or success of any kind without making some sacrifice for it. And is there anything which we can give up that will be comparable to the sacrifice that Christ made for us?

Probably one of the hardest things to bear is the misunderstanding and lack of sympathy sometimes found on the part of close friends and even of relatives. But even this can be endured; and if a person remains true to his convictions, often those near and dear to him may be influenced to see things in a different light.

It frequently happens, however, that the sacrifices and hardships exist more in anticipation than in reality. Missionaries

on the foreign field are generally too busy to miss the pleasures they enjoyed in the home land. This does not mean that they never get homesick for the folks they have left behind them. They would hardly be human if they did not. But new friendships are formed, and the work is so varied and interesting as to leave little room in a person's mind for regrets. In fact there is so much work always waiting to be done that one finds it impossible to accomplish nearly all he would like to do. And there is a real satisfaction in doing that kind of work, and in seeing the results from it, that can only be fully understood by someone who has had the actual experience.

Then, too, there is a deep sense of satisfaction in knowing that one has been considered worthy to be sent to the foreign mission field. When a person looks about him and sees many people who apparently would make far better missionaries than he himself, some of whom would be glad to go if they were not hindered by conditions beyond their control, he is likely to wonder just why he deserves to be sent to the field. This naturally gives him a deeper feeling of his own responsibility, and he realizes more strongly than before the truth of the verse that says, "To whomsoever much is given, of him shall much be required."

One should remember, too, that in going to the foreign mission field he never goes alone and in his own strength. When Christ said, "Go," He did not mean that we should go by ourselves. He has promised to be with us "always", and not the least satisfaction in missionary work is that of knowing that we are doing His will and we have His companionship and help in the doing of it.

Now am I implying that every Christian young person ought to look forward to a life of service in foreign mission work? Not at all. It would be impossible, as well as unwise, for everyone to go. But everyone can and should conscientiously try to find where his or her own individual talents will be of the most service, and then be willing to follow the guidance of the Holy Spirit, wherever He may lead.
Oneonta, N. Y.

Ruts and Routine

By DON D. TULLIS, D.D.

MOST of us are suspicious of anything new. We abhor change. The common reaction to proposals of progress is, "We have never done it that way before." Extreme conservatism blocks the advance of civilization at every turn.

This spirit is frequently present in the Church. Innovations in forms of worship are rare. The approach of the Church to the community is likewise subject to little change. This attitude is not the result of the charter of the Church or the charter of its Founder. Its charter is most daring. We marvel at the intrepidity of a great commander, who facing an apparently impregnable stronghold, said to his soldiers, "Take that hill." His was no match for the daring of Jesus Who, facing the strongholds of centuries, gave His Command: "Take that world." There is nothing conservative about that. Every day of His life stands out as a new departure, a great adventure.

The attitude of mankind to innovations manifests itself everywhere. The average man eats the same breakfast every morning of the year. He walks to his work on the same street and the same side of the street. He tenaciously holds to the same habits whether they be good or bad.

One of our American writers tells of a Mrs. Kneeland whose house was close to the town prison. The inmates of the prison were very bad neighbors and delighted in pestering her with foul names and profane language. A well-known man in that community went to great pains to have the nuisance removed. When the prison was torn down a neighbor congratulated Mrs. Kneeland upon her deliverance. To his dismay he found her extremely sad and down-hearted. She said, "I kind of miss them, don't you know?"

The hero of a recent novel suffered real pain when his second wife threatened changes in the furniture and draperies of the home.

Many men coming up from poverty to riches in old age have refused to install modern conveniences in the home. The

change from inconveniences to conveniences, from discomfort to comfort, is a most welcome one.

Most of us are of this same bent mentally. An argument with an old mountaineer who refused to believe that the world was round called forth this declaration: "It is flatter than any pancake ye ever et." He even proved it by the Bible which spoke of the four corners of the earth.

It takes a century to make any appreciable change in the thought of the world. Between Ptolemy and Copernicus is a bloody battlefield. Martyrdom is the lot of those who throw themselves against accepted standards. That is why Jesus went to the Cross.

Life is progress. We dare not stand. Truth does not change but men change in their attitude to it. Today we see in part, tomorrow we must add to our horizon. Satisfaction with routine must give way to heroic pioneering in realms of experience. Tradition is frequently the fetter of the spirit. The challenge of God to the leaders of our age is, "Speak unto my people that they go forward."



CHINESE CHILDREN AT NANKING.

Problems of Self-Support in China, as Faced by the Indigenous Church

Why We in America Must Continue to Help

THE following information comes directly from a Chinese scholar, and I take no credit for it, except that I have verified the facts wherever it was possible.

I have been trying to find out, lately, what the great motive of our mission work in China has been. The greater motive seems to be under the control of the Gospel exhortation to go into all the world to teach, preach and baptize. We have been zealous in these methods, to say the least.

But the indigenous Church in China frankly faces the question as to whether a *paid ministry*, to carry on these methods of propagating the Gospel is what they need and want. I shall touch only their problems, in relation to this larger question, concerning self-support.

I

1. The Christian Gospel came to China as a Gospel to the poor, and even the poor did not receive it gladly. To Japan, the Gospel came as good tidings for an aristocratic group who, for the moment, were out of power. It has there been filtering down to the lower classes ever since. In China it must work up to the higher classes.

2. Christian education, which was one form of appeal to the Chinese, was received with much misgiving. Children were offered a kind of inducement to attend the Christian schools. To this day, many of the Christian schools are in reality little more than orphanages.

3. When a person becomes a Christian he is supposed to cease ancestor-worship. As a result, he loses his standing in his clan, which from an economic point of view, as well as a social viewpoint, is the thing of chief importance. He likewise gives up various trades, such as wine and incense making. Also, he keeps the Sabbath—to an employer that simply means that an employee is demanding fifty-two holidays extra in each year.

4. Many of these people, literally

brought up from the gutters, can find no means of livelihood outside the Church. The missionaries alone employ in their families at least 14,000 such. Other Church employees are in proportion. Even Christian education did not open the way to political preferment, which is the hope of the Chinese in educational purposes. Teaching positions, customs employment, jobs as compradores—these are the usual lines open to them. They are all allied to the foreigner and his work, and the men who do this work are in proportion hated and despised by the Chinese as a whole. Most true is this of the compradores—a truly despised class, even if wealthy.

5. The group that has benefited by the Church is comparatively small; politicians are rare, and when a Christian becomes an office-holder he soon loses his intimate associations with the Church.

6. No one has ever taught the Chinese to give till it hurts. The missionary training in self-support has indeed been begun, but it has been neither very successful nor very effective. Why?

II

This is for the following reasons:

1. The Chinese do not know that everything that is done in their behalf is done at a money sacrifice by someone else somewhere in the world.

2. They do not have the knowledge or understanding of the truth that the cost of all service must finally be borne by the people who receive the service. And they do not realize that if they do not pay for the service, someone else must.

3. They do not feel that the service rendered them is worth their paying for it in money.

III

There is *another set of difficulties* in self-support, that operate even where there is the highest good-will and understanding.

1. The Chinese family system, which is not a thing of the past, puts all financial

responsibility on the *Tang Chia* or Clan Overseer. The majority of Chinese men and women live their whole lives without any financial responsibility or experience. This is true even in the most poverty-stricken coolie families.

There is no sense of personal possessions or of personal ownership within the family. No individual can ever point to any one thing, not even the clothing he wears and say, "That is mine". *Families* have wealth, and not *individuals*. And here it is just as well to note that in China wealth is not in terms of Dollars, but in terms of Land. It is through the West's ignorance of this fact that Sun Yat-Sen was able to make such a tremendous appeal, by showing how poverty stricken and un-capitalistic his people are.

When an individual gives any money for the support of the Church or its pastor, he either gives it with the consent of the family, which means the *Tang Chia*, or without that consent. In the latter case the act is much like stealing for the Church.

2. The acts of any individual member of a family place a responsibility upon the whole family. If Mr. Li and Mr. Chang enter into an agreement, it is really an agreement between the Li family and the Chang family; and the responsibility carries down through the generations until all obligations are fulfilled. Here is an example of how this works in Church support. Many years ago a Mrs. X, a member of a Christian Church gave fifty cents toward the support of Mrs. Y, the Bible-woman of the Church. Years later, the son of Mrs. Y became a physician, and the son of Mrs. X was very ill. Dr. Y attended him, and the sick man was finally healed. It took much of the physician's time and the medicine he was required to use was quite expensive. The physician sent the healed man a bill for the medicine, asking nothing for his services. It started a family feud. The reason was that, "My mother helped support your mother as a Bible Woman. Why should you charge me for the medicine you used to cure me?"

3. The attitude of the Chinese people towards things spiritual, moral, artistic and literary has always been, since the

days of the Confucian dominance of the thought life, that "these good things cannot be bought with money and cannot be sold for money". And then too, does not Christianity proclaim a free Gospel, without money and without price?

A Chinese musician who dared take money for his performance was degraded. Professional musicians or actors were regarded on a par with slaves and prostitutes, and their children for three generations were not admitted to the examinations. No painter dared sell his work; public speaking dared not be paid for. Teaching alone could receive compensation in the form of a "gift of first meeting"—a sort of tuition paid in advance.

4. Up to 1911 the Emperor owned everything and was the father of all the people. He could let one live or take his life. When he collected taxes, he merely asked and took what was his own. He owed no duty toward his subjects. If any public improvement was made, or any entertainment was given for the people, or if something was done by him for the moral or spiritual betterment of the people, it was done by the grace of the Emperor. It never was regarded as a thing the people got as a right because they paid taxes or because they had any business to expect it of him. Now Church service is public service; it is to be provided, not as a result of a tax levy, but by the grace of those who send the servants; it is none of the people's business to inquire into the cost, or who pays for it. Unfortunately the Church has no taxation system: The people look on all our work through the Church as so much *grace* from the foreigners. The idea of getting something for nothing is therefore not perverted morality; it is a social habit, which it will take several generations of education to change.

5. Christian giving is hard for the Chinese because it is systematic and steady. As long as you are a member of a Church you are supposed to keep on giving. The Chinese family has no steady income: A budget system in the family is an innovation not even dreamed of. Not even a business is run on a budget. The shop-keeper does not know until after

New Year whether he has lost or made money. Wages are paid three times a year, and then often only in part. Much of the wage of a worker is in "board and keep." If you need a job, the only way open is to buy one. A funeral or a wedding takes all the money a family can scrape together for the next year or so. Sometimes the cost of a funeral puts a family into virtual economic slavery for three generations, what with interest as high as 60%, and all the relatives that must be provided for.

6. The Chinese have no idea as to what a pastor *is* or what he *is for*; they have not yet been able to figure out what his functions in a Chinese Church could possibly be. Consequently they are hesitant in providing for a paid ministry.

Now the duties of a pastor, as we ordinarily summarize them, can be included under the following items: Preaching; pastoral visitation; confessional consultation; the priestly functions, in funerals, weddings, baptisms, etc.; social leadership; the direction of ecclesiastical affairs. Let us consider these in order, from the viewpoint of the Chinese.

Preaching. Sermons are a new thing to China. They do not make any great appeal to the Chinese people. The Chinese is *eye-minded* rather than *ear-minded*. He must see things to really appreciate them. That is why a Chinese audience is so often restless, in spite of the desire to be polite and give you complete attention throughout the entire tiresome service.

Visitation. Well! This simply cannot be done in China. The only place it can be done is where two families are very well acquainted indeed, and then it should not be paid for.

The Confessional, or the Cure of Souls. It is part of Chinese psychology that there is no guilt where there has been nothing found out. Couple with this the fact that there is no word for "sin" in the Chinese language, and the fact that the word we use is never in the Chinese mind dissociated from the idea of crime, and then it is pretty clear why a Chinese would have nothing to confess. However, there is one thing that the Chinese will go to his pastor for advice about, and for help, and that is in the matter of quarrels with

other families and in law suits and litigations. It seems that there is no end of litigations that a pastor could be mixed up with; and the Catholic Church has taken advantage of this fact, not always to her advantage as viewed in the light of the regard of the community for her. The litigant is willing to pay for such backing, but it is the one thing a Christian pastor must avoid.

Funerals. The ancestor is the most important person in the Chinese family. The Chinese, even Christians, have never been happy over the decision of the Church about ancestor worship. Take a funeral in the Reformed Church as an example. The pastor officiates: He does not pray to get the soul of the departed ancestor through Hell; he preaches to the living. He makes a short committal; he returns with the mourners and gives a bit of comfort to the bereaved. The bereaved do not want his kind of comfort; they want assurance that that ancestor is safely gathered to the rest of the ancestors in his proper station in the other world. It is for prayers for the dead alone that the Chinese have learned to pay.



GIRLS' SCHOOL GRADUATE IN BRIDAL COSTUME

Compare with this the Buddhist ritual and service, which the Taoists have copied. For 49 days they cease not to pray, and perform ceremonies for the dead. To the Chinese, accustomed to this care and reverence for the dead, a Christian burial seems like the burial of an animal.

Weddings and Baptisms. The marriage of a child and the naming of a child are the two most sacred functions of the Chinese home. If you take that function away from the home, and put in into the Church, you have robbed the home of that which is most precious.

Moreover, it is a Chinese custom that dates from time immemorial, that the person called upon to perform the ceremony at either function, receives the highest honor that it is within the power of the family to bestow; therefore, he must bring a gift proportionate to the honor. Where would the paying of the preacher come in here?

Worship. The Chinese ideal of worship is solemn, silent devotion. The Christian pastor introduces hymns, audible prayers, preaching, exhortation, not only in the worship hour, but also at the marriage ceremony. He is a representative of a foreign religion. To kneel before one, is, in a sense, to worship. The couple being married, or a congregation in worship kneels before the pastor. The community thinks they are worshipping the foreigner, and this is outrageous.

The Christian pastor has no *social standing* in the community, as a rule. They call him San Chu, the *three-ceremony-person*, but this is also a term of

derision, meaning *care-taker*. The minister is regarded in much the same light of derision as is the ordinary Buddhist priest. Whatever social standing a Christian pastor may have, he has by virtue of his family connections, or for some other reason; he has none whatever by virtue of the fact that he is a Christian pastor.

Religious Education. So far this function has not been assigned to the pastor. It has been directed by a Missionary, through lay teachers, trained for the purpose.

Ecclesiastical Functions. This involves hard work, but it also has a compensation in travel. If the pastor is a trained business man and can really handle the affairs of the Church, they see the need of paying him. But why call him pastor?

Can you see why he must work patiently, and train a generation that will understand, now that individual responsibility and democratic ideals are at last getting a bit of a chance to grow in the minds of the Chinese people? This business of a paid ministry is a serious business for the Chinese Church, and is not a question that has a basis similar to that on which some of our American groups have gone to work without a paid ministry.

I simply wish to state again that these things are not my imaginings, but the result of careful research by a Chinese student of the Chinese Church; and that if they may not seem important to you and to me, they are nevertheless vital to the Chinese.

PAUL V. TAYLOR.

Hartford, Conn.

Board of Foreign Missions

Comparative Statement for the Month of February

	1928			1929			Increase	Decrease
	Synods	Appt.	Specials	Totals	Appt.	Specials		
Eastern	\$11,927.59	\$987.89	\$12,915.48	\$12,142.73	\$1,802.86	\$13,945.59	\$1,030.11	
Ohio	5,379.11	2,412.28	7,791.39	3,862.29	3,077.05	6,939.34		\$852.05
Northwest	542.49	494.61	1,037.10	1,341.06	128.41	1,469.47	432.37	
Pittsburgh	2,471.04	128.81	2,599.85	2,510.90	249.61	2,760.51	160.66	
Potomac	4,945.97	920.64	5,866.61	4,288.34	367.12	4,655.46		1,211.15
German of East.	1,326.03	301.98	1,628.01	978.00	93.98	1,071.98		556.03
Mid-West	1,588.84	256.73	1,845.57	1,118.86	149.55	1,268.41		577.16
W. M. S. G. S.		10,412.56	10,412.56		8,164.41	8,164.41		2,248.15
Miscellaneous		62.66	62.66		52.00	52.00		10.66
Annuity Bonds		500.00	500.00		2,600.00	2,600.00	2,100.00	
Bequests		310.65	310.65					310.65
Totals	\$28,181.07	\$16,788.81	\$44,969.88	\$26,242.18	\$16,684.99	\$42,927.17	\$3,723.14	\$5,765.85
							Net Decrease	\$2,042.71

Our Young People

—ALLIENE SAEGER DECHANT

I Have a Rendezvous With Life

I have a rendezvous with Life,
 When Spring's first heralds hum.
 Some sure would cry it's better far
 To crown their days with sleep
Than face the road, the wind and rain,
 To heed the calling deep.

—COUNTEE CULLEN
 (Negro Poet)

IT was early dawn when I first heard Chinese trackers call, "O, Wind, don't get stuck on the way!" to the monotonous accompaniment of "Fourteen feet- fifteen feet" from the throat of the lad who made the soundings. And I knew that we had really started,—we six missionaries on cargo boats we had named "This'n" and "That'n."

Travel was primitively picturesque,—the sailing at dawn and the anchoring at night, sometimes alongside cormorant boats. Sometimes the wind did get "stuck on the way" and the trackers would go ashore and strain and pull and pull and strain at the rope across their chests. At a dangerous rapid they had to go down on all fours, so narrow and precipitous was the ledge they climbed. At times it seemed the boat moved not at all, so great was the pull and strain ashore.

The boatman fascinated me. He knew

his boat and he knew his inland river—every bend, every current—how to climb each rapid. Never once did he lose hold of the rudder, when the swerving of but ten inches might have spelled destruction. Once I thought he had disappeared, but up he came, with a look about his jaw and lips and eyes that spelled a defiance that was both grim and joyous. His family interested me, too—their unbelievably small quarters, the only home they had ever known. Their children were born there, without benefit of doctor, of nurse, or even of midwife. And the trackers spent their nights gambling, smoking water pipes, and making opium balls which they stealthily hid when inspectors came aboard at customs.

Rumors reached us that we were nearing the war zone. There were consultations then with the boatmen. And the missionary men went ashore and tried in vain to secure a military escort.

We reached the Northerners first, and were duly inspected, and ordered to pass on. We had rowed less than a *li* (about a third of a mile), when shots peppered us from the mountain opposite. We had reached the ravine that divided the two armies. Not a bullet hit us, but one struck a biscuit tin within six inches of the place where the men were standing. It did not



OUR
 "MISSION"
 BOAT,
 TUNG TING
 LAKE,
 CHINA

take them long to jump into the water and to pull their helmets close about their ears. And the Lao Bans (boatmen) and trackers were in a panic. We finally reached shore, where personnel and cargo were inspected at the order of a Southern official, garbed in drab gray, an umbrella across his right shoulder, and a fan in his hand. Learning that we carried no enemy troops, and that our small flags were the Stars and Stripes, the "umbrella-fan" official instructed us to go to T—R—and retreat there until the present skirmish was ended. After reassuring each other that we had not been hurt, we obeyed. "It's a good thing," I remember the doctor said, "that firing ceased when it did, for I haven't enough catgut to sew us all up."

It began to rain as soon as we turned about, and by the time we reached T—R—, the rain came down in torrents. Hundreds of boats were there ahead of us, and it was with difficulty that we wedged our way among that forest of masts. And in spite of all our efforts, "This'n" and "That'n" became separated. The rain continued to beat in upon us, and it seemed that the boat tugged at its moorings like a dragon writhing. The cries of coolies, newly commandeered, terrified our Lao Ban and made us all wonder how soon he and his trackers might be taken. Occasionally there was the sound of shots, now close, now far away, and lightning flashes.

Thinking it safer to lie low, I crouched

down in my bunk, only to discover that even my *pukai* (oil skin sheet) was soaked. I dragged my bedding to another place—another and another. I wondered how the folks aboard our "brother" boat were faring and whether their Lao Ban and his men were safe. And I wiped something from my eyes that had no kin with rain or inland rivers. I lay down again and covered my head with my clammy *pukai*, trying in vain to shut out new flashings and to drown the shouts that came close and died away again. I dozed off, then, only to be awakened with a start. "This'n" had struck something, and I heard the sound of voices speaking low, in Chinese. Tossing my bedding into a puddle, I crept toward the side that had been scraped, expecting any moment to be—when out of the blackness I heard other voices,—voices I knew and they were saying, "All safe—Troops are retreating down river." Peering out I saw all three of them,—the professor, the doctor, the architect from Hankow. I don't remember what they said to us, but I never shall forget the look upon their faces when they discovered that we were safe. And at the stern of "That'n," in the shadows of their lanterns, I saw Old Glory waving limply. And I smelled tea powing, and something cooked with peppers.

Do you know that in inland China you do not charter a boat? You "write" one.



A FOREST OF MASTS, TUNG TING LAKE, CHINA

Children's Corner

Have you ever heard of a sea-crow that can catch 150 fish in an hour? Your "Miss Alliene" once saw fifteen of them on one fishing boat in China. They are in Japan, too. They are called cormo-

small fish. And fastened to their backs is a rein of spruce fibre, twelve feet long, which the master fisherman holds tight in his left hand. As soon as he sees a cormorant swim about in a helpless way,



FISHING WITH CORMORANTS IN CHINA

rants and are from 27 to 29 inches long. Underneath, they are greenish black, and their feathers are an ashy brown. They have green eyes, black feet, and a whitish collar. . . . They work by torchlight. Each one has its number and knows its place in the fishing boat. They have rings around their necks—tight enough to keep big fish from going down their throats, and loose enough to let them swallow

its swollen neck held high, he draws it into the boat, squeezes out from four to eight fish, and puts it back into the water. What fun the sea-crows have, ducking and darting after the fish that swarm around the torchlights! And how grateful they are for their midnight lunch, and for the rest that comes after the catch is over.

The World's Need and the Gospel to Meet It

(Continued from Page 150)

it is what it is and that it needs to be changed, but changed it can be.

And the world of men is, like each man, in the need of a pure heart and of the visions and the hopes which a pure heart alone can give. The world does need more practical knowledge and understanding of the economic and physical conditions of human well being. It is true that a great deal of the evil of the world is not due to ignorance but to bad will or to the weak will that allows itself to be coerced by influences to which it does not want to surrender but to which for lack of moral power it does surrender. The pure heart that the world needs includes both a truer understanding and a better will. It is out of a pure heart

that the visions come. Visions of a City of God full of right relations, of the understanding of the true laws of human good, and of downright obedience.

What the Gospel Offers

The only Gospel that will meet the needs of the world is a Gospel that will meet these needs of which we have been speaking. It will be a Gospel of truth and of righteousness. This is what it must be fundamentally—truth which is the only foundation of righteousness; the truth about God and about life, its meaning and nature and end; about relationships—the relationships of individuals and the relationships of groups; the truth about duty; the truth about the nature of truth itself. No doubt there is truth that is made by

life, as the pragmatists tell us. But there is truth also that is there whether life uses it or not, and that will arise at the last to judge life that has trifled with it. Our Gospel is a Gospel of objective reality. It rests on true principles which are principles whether men realize them or not, and which are true whether men admit them or deny. It is a Gospel of truth, too, in the sense that it sprang from and still springs from, that it stood upon and still stands upon, the great body of historic facts which were in history and are in history, which faith did not create and which unbelief cannot destroy. The Christian Gospel is not our creation. It

is God's gift. And we are speaking to the world's need not the message which that need evolved out of itself, but the message which God speaks to men, the word that was in Christ, full but ever unfolding, absolute but ever adaptive to guide the changing experience of man. On this everlasting truth, the everlasting righteousness is built; the righteousness not of a human order, self-evolving, but of a Divine Will struggling to unfold itself in human life. And out of such truth and righteousness will peace come. For "the fruit of righteousness is sown in peace of them that make peace."

(To be Continued)

Returns from China

General Smedley D. Butler, who spent three years in China, came home with a most interesting story of the greatness of that vast Republic and of the wonderful trade possibilities that lie in the wake of our nation, if we are awake to our present opportunities. "Think of it," he said, "a nation with 450,000,000 population." These millions need food and raiment. They have no roads worth mentioning. "A stretch of road was built under Marine supervision. The effect was magical, automobile travel increased tremendously. That's just an incident. This is the time for this country to expand its trade with China. The business is there and they like it—they like us tremendously."

General Butler had a unique experience in China. He was in command of some 5000 marines. It was his job to protect American lives, property and interests in the revolution-torn Empire of the East. He did it. He did his work so well that he won the esteem of the Chinese nation. He left with the acclaim of the populace. Two immense umbrellas were presented, beautifully wrought in various colored silks, each bearing the names of noble persons of the Chinese race. This was a mark of distinction, for in China an umbrella is a gift bestowed only as the chosen of the populace. A single negative vote may deprive one of this symbol of extraordinary merit.

General Butler regards his experience in China as one of the most extraordinary

and interesting of his military career. The marines got out of China eventually without having fired a single shot. This in itself is almost miraculous. But he and his soldiers were not in China to harm but to help. This they did in many ways.

At one time he sent his marines to aid a flood stricken community. They threw a bridge across a torrent. The bridge saved the town from starvation.

The Nationalists have set up a Government which should be a panacea for all the ills that beset the people. But no one can tell what may happen in China. Everyone has been trying to divide China for the last 4,000 years, but it is still China. Through all the years of conflict the result has always been the same—China has absorbed those of foreign races who have invaded its territories and China struggles on.

One thing is sure, according to the judgment of the General, and that is America should expand its commercial relations. "Let us turn to China." This is his message. And shall the Christians do less? If China affords such prospects for business, shall we not press the business of the King of heaven? General Butler has only words of praise for the missionaries and their work. It is in his heart to believe that peace is becoming a reality in China. Ours is the privilege to hasten the time when the whole earth shall be under the reign of the Prince of Peace.

The Woman's Missionary Society

FLORA RAHN LENTZ, EDITOR,
311 MARKET ST., BANGOR, PA.

The Fifteenth Triennial Convention

THE Program Committee, Mrs. F. W. Leich, Chairman, met in Philadelphia to complete the daily schedule for the convention at Hickory, North Carolina, May 14 to 20. To the events and speakers mentioned in the March **OUTLOOK** or **MISSIONS** we are able to add the name of Mrs. Olin Hudson for International Good-Will Night, Wednesday, May 15th. Thursday night, Mr. Milton Stauffer, of New York, will give his impressions of the Jerusalem Conference and Jubilee singers will render Negro Spirituals. Friday night, Mr. Benjamin Stucki will give the address on Work Among the Wisconsin Winnebagoes.

Mrs. Edward F. Evemeyer, of Los Angeles, has accepted the invitation to speak on our mission interests on the Pacific Coast. On Saturday, Mrs. Harold Kerschner will present Missionary Methods with Children. Mrs. Paul Schaffner

will lead the daily meditations, of which the general theme will be "The Christian Message." Home and Foreign Missionaries will be present on Thursday afternoon. A very large number of women have accepted responsibility for special parts of the program.

The Hickory Chamber of Commerce is arranging to take the members of the Convention, Monday afternoon, to Blowing Rock Mountain. We hope the weather will be fair. On Blowing Rock Mountain Miss Kerschner will lead in a Consecration Service.

It is a privilege and a great responsibility to represent the thousands of women who are not present and who cannot express their opinions in the business of the Convention. Delegates are urged to remain to the end of the Monday session.

The Status of Women in the Church

ON March 6th, the Presbyterian General Council, in session in Philadelphia, adopted an overture which gives women full equality with men in all the courts, executive and administrative bodies of the Church, including local Church sessions, presbyteries, synods and the General Assembly, and would entitle women to serve as elders, evangelists and ministers. This overture will be presented to the General Assembly at St. Paul, Minnesota, May 23, and if adopted it goes down to the 294 Presbyteries for referendum.

An overture, almost identical to the above, will be considered by our General Synod which convenes at Indianapolis May 22.

Mrs. Fred S. Bennett, Mrs. D. E. Waid and Miss Margaret E. Hodge spoke at the Presbyterian General Council Session for the women and endeavored to reflect their attitude toward the proposed change in policy.

In our Denomination the straw-referendum taken at the district synodical meetings and at the Educational Institutes reflected an undercurrent of fear that led in two directions. First, men might become less active than at present—they might feel women were trying to usurp their privileges. Second, women might be ambitious to become ministers, thus overthrowing one of our deep-rooted ideas of woman's place and man's place. Where opposition was expressed it fastened upon

WHAT HOLDS MEMBERS TO THE WOMAN'S MISSIONARY SOCIETY?—READING THE OUTLOOK OF MISSIONS

women in the ministry and men losing their interest as consistorymen and board members—two bogey-boohs found in our imagination but not in Christian service.

In the event that the overtures pass the two highest judicatories and in process of time conditions in the overtures become operative, women may be elected to consistories, some to boards, a few may become evangelists and preachers, but the process will be so normal that the change will scarcely be noticed. Society has become accustomed to women in positions of leadership and trust.

For generations Church women meekly accepted or refrained from expressing their judgment on the restrictions which, for them, closed certain spheres of service. The closed spheres were regarded as belonging to the highest type—these had to be filled by men . . . women were ineligible because they were women.

An African, looking upon the situation, would say, "ministry and eldership taboo

for women." We say women are ineligible. In Moslem countries, Moslem women are not allowed to sit at meals with the men, but American and English women are welcomed. Moslem women are not allowed because of tenets in their religion. Hinduism in China, Japan, India, teaches the superiority of man and the inferiority of woman. The unmarried Mormon woman cannot enter heaven—in heaven she must be some man's wife. Crude! Crude! But who will deny that a highly refined edition of the principle, which gives superior qualifications to the male, may not be detected in some of the limitations prescribed for women by the Christian Church? To see such a thing is to change it. We rejoice that fair-minded men are feeling the injustice of the situation and urging changes such as are proposed by the overtures which will come before the General Synod of the Reformed Church and the General Assembly of the Presbyterian Church.

Much Criticism—How About the Wrong?

TO be put into the clear about present conditions and future probabilities in our Indian Government Schools, we are pinning our hope on one woman, Miss Helen M. Brickman, Director, Religious Work for Indian Schools. In Home Mission circles the report of having eight Protestant Religious Work Directors in about as many Government Schools looks like a forward step. However, when we mingle with other groups or read magazine articles, which have come because of the survey made by The Institute for Government Research, and find no reference to Religious Work Directors, we are disappointed. It seems as though groups of people interested in the welfare of Indian youth should have noted this provision of the Protestant Church. Because so far there are only eight Religious Work Directors, does the small number account for receiving no recognition? The daily press and magazine writers credit the Federation of Women's Clubs and the League of Women Voters with exerting a strong influence for improved conditions in the treatment of the Indians, but they make no mention of the Christian Church.

In February and March issues of *Good Housekeeping*, Vera L. Connelly has written "The Cry of a Broken People" and "We Still Get Robbed." I have been deeply stirred by the accusations. In schools with Religious Work Directors, if there is not sufficient food for the children, the Church should know it. If discipline savors of mediæval methods, this should be told by our representatives. If our Indian Government Schools contribute to increase the death rate on reservations because children become infected with tuberculosis and carry the disease back home, tell the facts through the missionary magazine and Church papers.

A large proportion of Church women read *Good Housekeeping* and they naturally ask: "How are the living conditions in the schools with Religious Work Directors?" Knowing as I do some of the fine influences at work, I feel the articles in *Good Housekeeping* leave many untouched angles. On the recent World Day of Prayer, in conversation with an observing gentleman who had spent some time in Albuquerque, I spoke of the accusations made by Vera L. Connelly—the insufficiency of the food, the brutality of

punishments, etc. He said, "The children of the Albuquerque Government School are a hale and hearty looking lot." The gentleman had visited in a home adjoining that of Mr. Ross, the Religious Work Director of the Albuquerque and Santa Fe Government Schools. We quote from a letter received from this neighbor of Mr. Ross. She says: "Mr. Ross tells me there are about 940 students enrolled at Albuquerque: 405 of them are Protestants, the remainder are Catholics. The children are Navajo, Zuni, Hopi, Apache and Lagulas. Missionaries from different denominations have worked among the different tribes. When the children come to school they attend the Church of the respective denomination. The Apache boys and girls from outside of New Mexico attend the Lutheran Church, those from New Mexico, having come from the Christian Reformed Mission, attend the Presbyterian Church. The Lagulas and some Navajos attend the same Church. The Hopi Indians attend the Baptist Church. About 260 attend the Presbyterian and 33 the Lutheran Churches. One boy and one girl are planning to return as missionaries to their tribes. Last year about 50 joined the Churches of Albuquerque. The pupils spend half the day in the school-room and half in industrial work. In spite of all the

training, many of them return to their old customs."

In our perplexity over Government blundering in Indian affairs, we like to hear an acquaintance tell in simple, straightforward fashion what her neighbor, Mr. Ross, tells her of his work as Religious Work Director. We realize that in spite of a generally unsatisfactory condition, there still is opportunity for Christian work among individual boys and girls, men and women. This was Christ's method: the knowledge of it gives encouragement.

Miss Helen M. Brickman, Director, Religious Work for Indian Schools, for the Council of Women and the Home Missions Council, began her work in September, 1928. In her first observation trip she visited the following places: Haskell Institute, Lawrence, Kansas; Chilocco, Oklahoma; Ponca City, Oklahoma; Oklahoma City, Oklahoma; Albuquerque and Santa Fe, New Mexico; Theodore Roosevelt School, Ft. Apache, Arizona; Sherman Institute, California; Genoa, Nebraska. We trust, through her, to know the facts of life in Indian Government Schools, and through her influence and guidance to help right the wrongs under which Indian children are being educated.

Among the Workers

Mrs. Richard Rettig, New Glarus, Wisconsin, writes: "We are anxious to bring the advantages of the Geneva Summer School of Missions to the attention of women and young women within a reasonable distance of Lake Geneva. While Illinois people and many others come great distances, few Wisconsin people have availed themselves of the opportunity." A full announcement appears in another column. Mrs. Melvin E. Beck, of Chicago, a trustee of the Woman's Missionary Society of General Synod, is the Recording Secretary. Mrs. Rettig is Publicity Director of the Young Women's Department for Wisconsin.



MRS. ORRIN R. JUDD
New President, Council of Women for Home Missions

We frequently have been indebted to Mrs. Bertha Sellemeyer Heuer, Decatur, Indiana, for items of missionary interest. Recently she sent the clipping of an unusual circumstance, although not primarily of missionary interest. "William Sellemeyer, eighty years of age, a well-known resident of Decatur, Indiana, uncle of Miss Esther Sellemeyer, missionary to China, on February 10th was, for the first time in his life, under the care of a physician. February 10th was the second Sunday in 56 years that Mr. Sellemeyer missed attending Church."

* * *

In a small town in Eastern Pennsylvania, the group of twenty women, representing seven congregations—Presbyterian, Lutheran, Welsh Methodist, Welsh Congregational, Colored Baptist, Reformed (two) closed the mission study class in "Friends of Africa" with a "Tea" when members of the group presented the African demonstration, "Murera Baranda," by Dr. Donald Fraser, author of chapter two in "Friends of Africa." The text is published in the March issue of *Missionary Review of the World*.

* * *

Mrs. J. W. Fillman, Secretary of Life Members and Members in Memoriam, attended the St. Petersburg School of Missions during her winter sojourn in Florida.

* * *

Mrs. S. S. Hough, Dayton, Ohio, Chairman World Day of Prayer, gave a luncheon in honor of Miss Laura H. Parker, who made Dayton her first stop in an itinerary which includes engagements in the following States: Indiana, Missouri, Iowa, Illinois, Michigan. Mrs. F. W. Leich, Corresponding Secretary, W. M. S. G. S., was one of the guests.

* * *

With friends of Mrs. J. G. Rupp scattered over every portion of the Reformed Church in the United States and in Foreign Mission lands, we feel a joy in sending the message that Mrs. Rupp is recovering from a very serious operation,

caused by an automobile accident last June. Mrs. Rupp failed to recover fully from the effects of the fever contracted in the Orient some years ago, yet she continued to travel and speak in the interests of missions. For the past year, however, one illness followed the other and finally came this operation. Mrs. Rupp left the Allentown Hospital February 26th.

* * *

In Allentown, Pa., the World Day of Prayer was observed in twelve local Churches.

* * *

Among the orders for missionary material which have recently been received at the Philadelphia Depository, three from Colorado were orders for "Thinking Peace." Two of these were from principals of public schools in that State. Think of this when you read in this issue "Mingling the Nations in an Alchemy of Love," the account of the Fourth Conference on the Cause and Cure of War. Mrs. A. S. DeChant represented the W. M. S. G. S. at the Conference, Mrs. A. S. Weber the Reformed Missionary Union of Baltimore. Several Synods and Classes had special representatives.

* * *

Mrs. Anewalt has been made a member of the Commission on Evangelism and Life Service of the Federal Council of Churches of Christ.

* * *

We are delighted to report a new W. M. S. in German Philadelphia Classis. This is the first Society since the reorganization of the Classis. Credit must be given to Mrs. F. W. Kratz, who organized sixteen interested women into this Society on January 31st, 1929. Mrs. Kratz is also the President. (We want to whisper a secret: Another Society is "in the air" and on April 13th these two Societies and the active W. M. S. and G. M. G. of Egg Harbor City will meet to discuss—guess what!) Watch a subsequent OUTLOOK issue for a report of the discussion.

"The OUTLOOK OF MISSIONS is fine. Every family should read it."

REV. C. A. BUTZ, PH.D., Bethlehem, Penna.

Prayer Circles in Japan

THREE interdenominational meetings for prayer have been held by our Christians in the city of Sendai, Japan, during the past four days. The call for united prayer sent out by the Council of Women for Home Missions and the Federation of Woman's Boards of North America reached us through the kindness of Miss Kerschner.

The Woman's Society, one of the organizations of our College Church, sent out letters of invitation to each of the congregations in Sendai to meet in North Japan College Social Hall (the House-keeper Memorial) on Thursday afternoon, February 14th. There was an attendance of 36 women, representing five Denominations and seven congregations. A truly helpful service was held, followed by a pleasant social hour. Mrs. Fuse, the Bible Woman who visited many of our Churches and Societies in the United States two years ago and made friends wherever she went, was the presiding officer. She explained the purpose of these interdenominational meetings, and offered a beautiful prayer. Others prayed for the work of the Church and for growth in Christian faith. The women were glad to know that all around the world women of the various Churches were holding united meetings to pray for one another and for the coming of the Kingdom.

On Friday evening, February 15th, the missionaries, men and women, held an interdenominational discussion group and prayer meeting. Five Denominations were represented. As was the case on the previous day, a number of people were prevented from coming by the necessity of keeping other appointments, but we had

an interesting and helpful open forum on the following topics:

Prayer for the Spirit of Unity in Evangelistic Work.

Prayer for Better Relations Between Japan and China.

Prayer for the Social Needs of Japan.

Prayer for America and International Relations.

Our Personal Needs as Missionaries.

Earnest prayers were offered on each of these topics.

On Sunday afternoon, February 17th, about 50 young people, representing the Y. M. C. A. and Y. W. C. A. of the various schools of the city, met to pray for the students of the world. There is a "Y" in the Baptist Girls' School, one in the College Department and one in the High School of our Miyagi College; the Tohoku University, the Government College, the Higher Technical School, and the College and Academy of our North Japan College each has a flourishing Y. M. C. A. About 20 girls and 30 young men were present at this joint service, and it was evident that they were very much in earnest, as one after another rose to pray. This is an especially busy time in the student world, as most of them are preparing for final examinations (commencements always occur in March). It also happened that at this time one large group were attending several times a day the meetings of a special evangelistic campaign. But one could feel a spirit of devotion and consecration that made these meetings memorable.

MARY E. GERHARD.

Sendai, Japan.

Attention!

The Geneva Summer School Committee desires to announce the Eleventh Annual Season of their School of Missions, to be held at Conference Point, Lake Geneva, Wisconsin, July 1-8, 1929.

More and more the Denominations are depending on schools of this character for inspiration and training for the

women who will be the leaders in their respective Churches. The Geneva School has to its credit many young women who are doing serious work in their missionary organizations.

Outstanding teachers and leaders have been secured for this season, and we would urge every local Church to interest

their younger and older women in attending this school and receiving missionary information as well as inspiration.

Combine a week of study with recreation!

For further information, address:

MRS. RICHARD RETTIG,
New Glarus, Wisconsin.

—Or, Mrs. Henry Harmeling, 24 East
107th Street, Chicago, Illinois.

Meditation

(For Use with Program VIII, W. M. S.)
"ADORATION AND PRAISE"

(This brief worship service should precede the Service of Installation of Officers.)

Call to Worship—Jehovah, who shall sojourn in thy tabernacle? Who shall dwell in thy hill?

Response—He that walketh uprightly, and worketh righteousness, and speaketh truth in his heart.—Psalm 15: 1-2.

Lord's Prayer

Thought—In this prayer we are taught to look to God first before we turn our thoughts to ourselves. He is the King of Kings, the Lord of Lords. With what reverence should we approach Him! To guide our lives! To solve our problems! To direct our judgment! His is the majesty, the power, the wisdom, the holiness, the loving kindness! In Him lies the power to forgive. With

this revelation of His nature we begin to glimpse our own spiritual needs.

Prayer—Lord, I know not what I ought to ask of Thee; Thou only knowest what I need; Thou lovest me better than I know how to love myself. O Father! give to Thy child that which he himself knows not how to ask. I dare not ask either for crosses or consolations: I simply present myself before Thee, I open my heart to Thee. Behold my needs which I know not myself; see and do according to Thy tender mercy. Smite, or heal; depress me, or raise me up: I adore all Thy purposes without knowing them; I am silent; I offer myself in sacrifice: I yield myself to Thee; I would have no other desire than to accomplish Thy will. Teach me to pray. Pray Thyself in me. Amen.—FRANCIS DE LA MOTHE FÉNELON (1651-1715).

The Quiz

- 1—Much criticism is being hurled at Indian Government Schools—what magazine is publishing articles on the subject?
- 2—A Society in Gettysburg Classis boosted THE OUTLOOK OF MISSIONS in what way? Give name of Society.
- 3—From a resident in Albuquerque we have information regarding the Indian School at that place—give the information.
- 4—Overtures regarding the status of women in the Church will come before what two ecclesiastical bodies in May?
- 5—Who writes the playlet, "Neighbors"?
- 6—In what city were three interdenominational meetings for prayer held in four days?
- 7—What is the theme for the Foreign Mission Study, 1929-30?
- 8—Who is Helen M. Brickman?
- 9—The prayer in the Meditation was written by a Frenchman who was born—when?

Kuling to Shenchow

GRACE WALBORN SNYDER

EPISODE IV—*River Rapids, Boatmen and Soldiers—A Trio of Impediments*

(Continued from March Issue)

THE boatmen had a secret meeting and sent representatives to invite the upper county soldiers to come down and take the convoy through. Although both sets of soldiers were under one commander, we half expected a clash when the upper soldiers appeared. But no clash happened. The only thing that did happen was that the first escort got word that they were being outwitted, and early on the morning that the other soldiers were expected, the officer of the first escort called the boat bosses ashore for a meeting. Quite unsuspectingly, several of them went. Later, it developed that the meeting was a meeting for beating boat bosses. Five of the men who had been most frank in their refusal to pay the money were beaten so severely that they had to be carried back onto their boats. Fortunately, the upper county soldiers arrived before the beatings got very general. Our boatman had been crafty enough to get himself excused from attending the meeting; so, he saved his hide on the second round of caning. The first escort commandeered a boat and started down river just as the second escort came up to the convoy. None of us were sorry to see the boat with the lower county soldiers disappearing down river around the bend toward Tao Yuen.

Word went round that the way was clear, and immediately those eighty boats began shoving forward for place in line for the next morning's early start. Even after it was night and the depth of the water could not easily be seen, the boatmen pushed forward. We were uneasy lest the new soldiers would also decide to punish, but after we had persuaded our boatman to tie up for the night, mast after mast pushed past us and long after we had wrapped ourselves in covers for the night, we could hear scraping boat keels moving on beyond us. We didn't feel very safe that night because we were in the midst of disputed territory, and if

bandits were active, it was as bad to be in the rear as to be in the very front. But all through the night, boats moved and edged farther toward the mouth of the rapid through which they would have to go one by one in the next day's light. By daylight that next morning, we noticed soldiers scattered around on different boats. We waited a long while for our turn to push out in midstream and to take our chance on the long-rope pull up the narrow-channeled rapid current. While we waited, several boats came careening, toppling and turning back down stream past us: pullers' ropes had broken when they were going up through the strongest part of the down-stream current. When our chance came, five boatmen tied their boats together—thus, the boat in mid-stream being stabilized and balanced by the pullers' rope from shore and by being tied onto another boat that was not yet pushed out into the current. If one of the five boats had started to go backwards, it would have required exceedingly quick work to unrope the other boats to prevent a general smash. As it was, our group of five got safely through. Then our boat, not heavily laden, made time by poling through a stretch of shallow water, so that we were among the first boats to pull up to the rapid which was considered second worst along the line. One boat had smashed and two boats had made the



DRAWING A HOUSE BOAT

pull when it came our turn to go up this rapid. The water was shallow and the current exceedingly swift. After we took a good look at what lay before us, Mr. Snyder and I scrambled over the rail and waded ashore to wait developments. Pullers were added; our boat swung out into the current, advanced a little, hitched, started backwards and banged tail-end into a boat on the opposite side of the current. And there they stuck until boatmen in the rear decided to try to help our boat out so they could get a chance to come up. With the extra help of men lifting under the boat, they got it back in mid-stream, and the shore pullers started moving inch by inch, then foot-by-foot, and finally on a regular puller's walk. And thus we were through the second big rapid, just beyond the boundary line, and it was two hours before dark, and a strong wind was blowing. Our boatmen ran up sail; everybody got on the boat and whistled for the wind to blow its hardest; and single-boated, unescorted, we blew straight to Ma I Fu, where we considered ourselves perfectly safe in our own up-country territory.

While we were having a few anxious days lingering around the district where bandits were supposed to be near and numerous, I found myself thinking time after time how typical of boundary territory this is. Aren't border lines the proper place to make trouble? Haven't border territories always harbored law of-the-might to make right? And the law of the slickest to get away? When I was studying geography at home, I heard that there was a man who built his house over the boundary corners of four states and carried on a very profitable lawless business, because a few steps would take him into another state where new authorities had to be sent for before he could be arrested. I believe the story ends that he finally walked out his New Mexico dining room door and disappeared southward while Utah, Colorado and Arizona authorities were standing around other doors worrying about not having warrants to cross door sills.

At Ma I Fu, the military authorities said we could keep on going in single-boat fashion. So, the next day we put

out in the wind and were joyously counting off the short time that might get us in to Shenchow, when suddenly, about noon, we struck a difficulty that took the wind out of our sails in more ways than one: we had just been congratulating ourselves on having enough wind to get us two-thirds of the way through the 40 li long rapid when the boat scraped bottom and came to a full stop. The boatmen waded ashore to see what could be done, came back, tried to wedge our boat up a small side channel, failed, pushed us back off of the rock ledge and headed us to the shore, where it looked like we might have to go in drydock for the rest of the winter. Our boat boss went ashore on a trip of inspection. We expected him to come back and give order to push out and run up sail. Instead, he came back on the boat, got out a three-foot-long stem pipe, squatted on his feet and began to smoke in long, slow whiffs. Our cook, who was as anxious as we, said to him, "For the love of mud, man, what are you going to do?" (or, the equivalent of such words in Chinese). But the boss only answered, "I'm trying to think of a plan." There he was, wasting precious hours of daylight while only ten li of rapids lay between us and a straight sail to Shenchow! We went ashore to make him think we would walk on without him, and he only aroused himself enough to call indulgently after us, "Don't get too far out of sight." True American haste, we thought we could go ashore and let him get a bright idea that would blow us through the rapid before night. We walked to the famous Chin Nan Temple, and from there got a good look up river. That first look satisfied us with the reason for the boat boss' pipe smoking: in a stretch of seven li ahead of us there were four or six places where the water was less than eight inches deep, and our boat needed a depth of twelve to fifteen inches of water. Umph! We decided we wouldn't hurry the boatman. The next morning, about two-thirds of the boat's load was loaded onto small row boats and a number of extra men were hired to pull, push and pry our boat up over the shallows. It took eight hours to get through. And the distance was two-

and one-third miles. Although two big rapids lay ahead of us, we had favorable wind and were able to complete the trip to Shenchow in two days after we got through the Chin Nan rapids. But that shallow water where we almost met our trip's Waterloo was definite indication of the year's lack of rain, as well as unmistakable forecast of previous drought and its follower, famine.

We arrived at Shenchow after night-fall of October 1st. Although I was tired of having my sleep interrupted by the rats on the boat, I wasn't at all anxious to go ashore the night we arrived, for I had lost all feeling of returning to anything and life had taken on the seeming of getting some place to go some place else. Nevertheless, I did go ashore that night, and since then have gradually been getting used to the life that spells the renewed and continued Shenchow chapter.

(To be Continued)



CHINESE EVANGELIST, WIFE AND DAUGHTER

Literature Chat

CARRIE M. KERSCHNER

THE program for May is carefully timed. If each participant will observe the time allotment, the daughters of the congregations or perhaps just those of the Intermediate and Young People's divisions, *may* be invited to a reception. The pageant, "The Royal Crown," would be the most attractive to give. We have found nothing more impressive for Mother's Day than this brief "exercise." The characters are Fairy Queen, Fairies, Artist, Author, Politician, Club Woman, Musician, College Woman, Business Woman and Mother. Time, about twenty minutes. Price, 4c.

The theme of the June program is "Our Children and Missions." Elsewhere in this issue will be found helpful suggestions to make this program interesting. In case you miss seeing the article in the Church papers concerning the third World Friendship Project, write to Mrs. Jeannette W. Emrich, 289 Fourth Ave., New York, N. Y., for information.

The following plays to end your study of "Africa" are recommended: "Through the Dark," a short one-act play showing the power of Christianity to banish superstition. About 15 minutes. Three speaking parts. Price 15c. "Kanjundu," showing the waning of the witch-doctor's power when challenged by Christianity. Fifteen characters (six children). About 1 hour. Price, 25c. A missionary romance entitled "Robert and Mary," with thirteen characters—about 1 hour; price, 25c—will surely interest all young people. A much-talked-about play is "The Color Line." It is a remarkably strong play of present-day China. Characters are: President of an American college, three college girls, one American and one Chinese college boy. 30 minutes. Price, 25c.

"Livingstone Hero Stories," is a pamphlet which contains four short stories suitable for use by the teacher or for the children to read themselves. Paper, price 15c.

The fourth in the series of Everyland children books is entitled "The Little Lord Jesus." The book has thirty pictures and colored decorations. Takes the little people over to Palestine and acquaints them with the early life of our Lord and connects their life with the children of the world. You will surely want to complete your little tots' library of Everyland books, so order early. Leatherette, 25c.

The theme for the foreign mission study for 1929-1930 is "The World Mission of Christianity" with special emphasis on the Jerusalem Conference. In the Missionary Societies this theme will be studied beginning with October. There will be four programs based on this theme. The Home Mission theme is "The City." Four programs are being prepared. A suggestion for seasonal programs will be carried out in the four remaining months of the year. These programs will be Christmas, Easter, Patriotic and an Out-of-door program. The books to be used for the study programs will be announced in the June and July issues of this magazine.

How is your Reading Course progressing? Mrs. R. O. Myers, R. No. 4, Hanover, Pa., a local President of St. David's Missionary Society and Literature Secretary of Gettysburg Classical Society, writes: "After the good literature provided and the thought and time used to prepare the literature, I am sure it seems a pity so many of the societies just sit and do nothing in regards to the reading circles.

"Personally, I have a hard time getting half of our members out for the study groups, and Oh, Horrors! if each one had to buy their own study book there wouldn't be a half dozen attending.

"Our Society decided to give six subscriptions to OUTLOOK OF MISSIONS for a year until we have given one year's subscription to every member. I hope by this method we will have more than seven to report, as we did last year. You know almost everyone likes to receive 'Something for Nothing'."

Now Ready

The Missionary Education of Primary Children, by Wilhelmina Stooker, Professor of Religious Education, School of Religious Education, Auburn Theological Seminary.

This third volume in the Leaders' Handbook Series maintains the high standards set by *The Missionary Education of Beginners* and *The Missionary Education of Juniors*. It is written from the author's rich experience as a leader of children and a teacher of teachers. Miss Stooker was formerly a member of the staff of the Missionary Education Movement and is widely known as a teacher and writer. Cloth, \$1.00.

All Societies please order from the Depository in whose district you are located. Headquarters, Miss Carrie M. Kerschner, 416 Schaff Bldg., 1505 Race Street, Philadelphia, Pa., and the Woman's Missionary Society, 2969 West 25th Street, Cleveland, Ohio.

Girls' Missionary Guild

Ruth Heinmiller, Secretary

JUNE, the month of roses! Isn't it a coincidence that the discussion for this month is on the subject, "Bread and Roses," the fourth chapter of "Youth and the New America"? Is the industrial world being given any roses along with their bread? Jesus came that we might have life and might have it more abundantly. Study this chapter and decide whether or not the industrial workers are being given the more abundant life.

Mrs. Margaret Strack Fischer has written a playlet based upon "Youth and the New America." In order that you can give this at one of your Guild meetings, we are printing it this month.

Neighbors

(A Playlet)

Characters

Pauline Cottrell, Rena Ingman, Charlotte Masters, Irma Euler (these are young girls, members of a Girls' Missionary Guild), and Mrs. Cottrell (Pauline's mother).

(If it happens that the girls have no older friend who would care to take part, surely one of the girls can be Mrs. Cottrell, disguising her youth by matronly attire, a matronly coiffure with possibly a bit of powder over the temples, and, above all, a matronly bearing.)

(The scene of the playlet is laid in the Cottrell living room. There is a library table with books and magazines, at least five chairs, a piano with music on the rack, and a folding sewing table folded and hidden behind the piano. This is the setting for both scenes. There are two exits: one to front porch, one to kitchen.)

SCENE I

(Pauline is seated at the piano, playing from a hymnal and singing from a manuscript standing beside the hymnal. The tune she plays is "A Mighty Fortress is Our God." The words are given below.)

That Brotherhood the Earth May Claim

(Tune: Luther.)

That brotherhood the earth may claim,

Oh, God, we kneel before Thee.

All races are the same at heart,

They must as sons adore Thee.

Give us Thy love for all,

Help us to send Thy call;

Make neighbors, black or white,

Just brothers in our sight,

Oh, Lord, we here implore Thee.

Employer and employed are one

Before Thy Father-vision,

If they but work as friends Thy love

Will bless their high decision.

When rich and poor have stood

On earth in brotherhood,

Thy kingdom has come near;

Let not Thy children fear

The scorning world's derision.

For brotherhood the earth must claim

And we must bring its beauty;

To spread Thy gospel blessing wide

Is apostolic duty.

We Thine appointed are

Though following afar;

The brotherhood of man

We must bring and we can

To Thee as precious booty.

(Just as Pauline has finished the first stanza the front door opens and her three friends, Rena, Charlotte, and Irma, come boisterously into the room. Pauline stops playing and singing and looks up.)

Three Girls—Hello!

Pauline—Hello there, girls! (starting to rise.) Sit down.

Charlotte—No! Stay where you are. We heard you singing when we were out on the porch. What's the song? Of course, we recognized the tune. But the words were new. Where did you get them?

Pauline—A woman I met at the Summer Conference sent them to me. Let's sing the song together. Here (handing the manuscript to the girls), you take the words. I know them by heart.

(All four girls sing the whole song through while Pauline plays it.)

Rena—That's quite a good song. Kind of fits the things we are studying this year at the G. M. G.

Pauline—I think so.

(The girls take off their coats and sit around the room.)

Irma—Say, Pauline, did you see what happened in Church Sunday morning?

Pauline—I didn't stay for Church. Went home to cook dinner while mother stayed.

Rena—Well, I saw it. A colored girl came in. The nerve of some people!

Charlotte—Oh, come now, Rena. The Church is God's house. She has as much right there as you have.

Rena—Indeed? (sarcastically).

Irma—Certainly she has.

Rena—Mr. Harmon didn't seem to think so. He asked her, politely, to leave.

Pauline—Oh, no!

Irma—Yes, he did. It got me. I slipped out and followed her when she left. There were tears in her eyes. I found out where she lived and I called on her this afternoon. She is your neighbor, Pauline.

Pauline—You don't mean the people who moved into the shack across the street?

Irma—Those are the people. There is only this girl, Rosie Morton, and her mother.

Rena—What did they have to say?

Irma—Well, you see, it was this way: They moved in here because they got the place so very cheaply and Mrs. Morton needed the fresh air she could get out in this neighborhood. They are Christian people and there is no colored Church within three miles. Rosie, like ourselves, had been studying books about the coöperation of the races. She decided to try our Church. You know what she got.

Rena—It does look bad, even though I don't like negroes particularly.

Charlotte—I wish we could do something about it.

Irma—We can. I told her that several of us were coming here to Pauline's this evening and we'd run over and get her to take part in our good times.

Pauline—Let's do. Let's go over right now!

(The girls rush out the front door together.)

End of Scene I

(Here it would be best to intersperse a couple of minutes of music to indicate the passage of some fifteen or twenty minutes.)

SCENE II

(The setting is the same as in Scene I.)

(Mrs. Cottrell, coming from the kitchen, enters the empty room bearing a large tray of sandwiches and cocoa with all accessories. She looks around in surprise.)

Mrs. Cottrell—Now where are those girls?

(She sets the tray on a corner of the library table or the piano bench. Then she pulls the sewing table from behind the piano and sets it up. Taking a folded lunch cloth from the tray, she spreads it on the table, setting out the food, cups and so forth.)

Mrs. Cottrell (looking around again as she picks up the empty tray)—Well, wherever they are, I hope they get back before the cocoa cools.

(She starts for the kitchen with the tray in her hand.)

(At that moment the four girls rush in through the front door.)

Pauline (excitedly)—Mother! Mother!

Mrs. Cottrell—Here I am. What is it? (Pauline swallows.)

Rena—Mrs. Cottrell, you remember that colored girl in Church yesterday?

(Mrs. Cottrell nods.)

Pauline—She is our new neighbor in the shack across the street. We have just been over there.

Mrs. Cottrell—And?

Pauline—We wanted to bring her here to join our fun.

Irma (breaks in)—Just to make up to her, you know, for Mr. Harmon.

Mrs. Cottrell—Where is she?

Pauline—She can't come. Oh, Mother, it is awful! You see, her mother stumbled on the bad floor and broke her leg. It happened just before we got there.

Mrs. Cottrell—That certainly is too bad.

Pauline—It is worse than that. She is lying unconscious on that cold, draughty floor. We were afraid to move her, just gave her a pillow.

Mrs. Cottrell—Has the daughter called a doctor?

Pauline—No, No! They are strangers in town. They don't know a doctor, and, oh, Mother, they are so poor. The place is so bare. They did not even have a fire on this cool evening. Rosie says she can't afford it.

Mrs. Cottrell—Wait a minute.

(She goes to the kitchen to put away her tray and get an apron, which she is donning as she returns.)

Mrs. Cottrell—I am going over there. Call Dr. Lanham, Pauline.

Pauline—Oh, Mother! I knew you would help.

Mrs. Cottrell—Naturally. Now, hurry to call that doctor.

(Mrs. Cottrell leaves by the front door. Pauline goes to kitchen, where her voice can be heard indistinctly while she is talking over the telephone.)

(Pauline returns a moment later.)

Pauline—My, I am glad that is done. Sit down, girls.

(They sit down. Pauline looks around and sees the refreshments. She jumps up and goes to sewing table.)

Pauline—Oh, look, girls, what Mother brought us. Some mother, this one of mine! (opening the cocoa pot and looking in.) Move over here and let's get it down before it gets cold.

(Girls move their chairs to the table. Pauline pours cocoa. Girls start to eat and drink, exclaiming at the goodness of it all.)

Charlotte (who has not joined in exclamations)—I wish we could bring Rosie some of this. It would do her good. Let's do it.

Pauline—Not now. She will have neither time nor inclination to eat till her mother is comfortable.

Irma—What worries me is, that now, even if she could get a job, she can't go to work.

Rena—She ought to take her mother to a hospital.

Pauline—Maybe the doctor will think of the right way. Did you say, Irma, that Rosie has been looking for a job?

Irma—All of last week. She is quite a bright girl, with a high school education, but she couldn't even get a job in an overall factory. Sews well, too.

Charlotte—There's good reason for that. They need workers at several of them. I know it from Mabel. But they don't want colored girls.

Pauline—Just why is that?

Charlotte—The shops are union shops and the unions won't take in colored girls.

Rena—Until tonight I did not blame them. The girls just don't want to work with colored people. But it does seem a shame that a girl like Rosie could not possibly find any but a scrubbing job.

Pauline—There are colored lawyers and doctors in the city. How about work in their offices?

Irma—Not enough such jobs to go around.

Pauline—There are colored maids in the hospitals.

Rena—That's scrubbing, too.

Pauline—But it's a more independent job and steadier than scrubbing in people's homes.

Irma—She has tried that, too. They are overfilled.

Rena—Well, we can't do anything about it now. And, after all, there are plenty of white people in the same boat.

Charlotte—Yes. Even many of those who are working are none too well off. I was out in Colorado, near one of the mining towns, during the last coal strike. Conditions are awful. I did not blame them very much for turning I. W. W.

Irma—Just what were the awful conditions?

Charlotte—Not enough work, even when they were not on strike—about two days a week—poor pay, bad housing conditions, Government taking the owners' side. That's only part of it.

Rena—After all, that's pretty far away and Rosie is close by.

Pauline (smilingly)—You've surely been converted by Rosie. But conditions for some of the white workers are bad enough here. Were you ever in the neighborhood of the cotton mills?

(The girls shake their heads.)

Pauline—Try it some day. Our Y. women have a club over there. They had a cooking class for the girls. Soon the mothers were coming. Some of them did not even know how to fry potatoes or cook a plain soup. Where there is such ignorance, the girls cannot be well-fed. If they are not well-fed, they cannot work hard enough to make good wages at skimpy piece-work pay.

Charlotte—Something for us to think about.

Irma—Indeed it is! It is something for our generation to think about and to work out.

Rena (yawning)—Oh, come back to earth. I'd rather talk about Rosie, or, still better, these sandwiches. They're fine. (She reaches for a new one.)

(The girls laugh. While they are still laughing and chewing Mrs. Cottrell comes in from the street.)

Pauline—Oh, Mother! Now we'll hear. *Mrs. Cottrell* (drops into a chair near the girls and picks up a sandwich)—I'm tired.

Pauline—But, Mother, do tell us what happened.

Mrs. Cottrell (smilingly)—Mrs. Morton is all trussed up in bed and will soon be asleep. The doctor gave her a bromide.

Irma—But how will they live? Rosie can't look for work and take care of her mother, too.

Mrs. Cottrell—She won't need to. She already has a job. Mrs. Lanham is going to need a helper when she gets back from her trip to California. She isn't very well, you know. The house is so small that she can't have a girl to stay all night. So Rosie will just fit in. The doctor was glad to engage her.

Charlotte—But will she earn enough?

Mrs. Cottrell—Yes, indeed. She'll have all kinds of things to do—help with the housework, the children, the sewing, and, sometimes, even in the doctor's office with the bookkeeping.

Charlotte—I see.

Pauline—But Mrs. Lanham will be back in a month. What about the meantime? And what about Mrs. Morton when Rosie does go to work?

Mrs. Cottrell—In the meantime, you and I and these girls will be as neighborly as we possibly can, and in four weeks, the doctor says, Mrs. Morton can be moved. Would you mind, Pauline, having her in our spare room for a while after that?

Pauline (jumps up and hugs her mother)—Mother! Of course, not. You darling!

Irma—It's an experiment in brotherhood.

Rena—Sisterhood, I should say.

Mrs. Cottrell—Just simple neighborliness.

Charlotte—Let's sing that song again you had on the piano, Pauline. It just seems to fit.

Pauline—All right. Come on, everybody—Mother, too.

(They all jump up, go to the piano, and sing the same song that was sung at the beginning of the playlet. Pauline plays the accompaniment.)

Mrs. Cottrell—Pauline, there is some hot cocoa left in the kitchen. I'll get it and some sandwiches for you to take to

Rosie. But go alone, so as not to waken Mrs. Morton.

(Mrs. Cottrell goes to kitchen.)

Rena—And we are going home.

(They slip into their coats. Mrs. Cottrell returns with tray. Pauline takes it. Girls go out front door together. They can be heard laughing and shouting good-bye on the sidewalk.)

(Mrs. Cottrell picks up the dirty dishes on sewing table and carries them to kitchen. She is smiling the while.)

The End

MARGARET STRACK FISCHER.

Denver, Colorado.

New Organizations

Girls' Missionary Guilds

POTOMAC SYNOD

Lexington, N. C., Beulah Church. Organized by Mrs. H. L. Meisenheimer with 8 charter members.

Rockwell, N. C., Grace, Lower Church. Organized by Mrs. H. L. Meisenheimer with 12 charter members.

PITTSBURGH SYNOD

Turtle Creek, Pa., Calvary Reformed Church. Organized by Mrs. John Yount and Mrs. Hugh McWilliams with 6 charter members.

Mission Bands

POTOMAC SYNOD

Enola, Pa., St. Matthew's Church. Organized by Mrs. D. F. Beale with 7 charter members.

Gettysburg, Pa., Trinity Church. Organized by Miss Alice Snyder, with 9 charter members.

Littlestown, Pa., Redeemer Church. Organized by Mrs. S. M. Keagy with 15 charter members.

PITTSBURGH SYNOD

Duquesne, Pa., Grace Church. Organized by Mrs. A. J. Herman with 21 charter members.

Butler, Pa., St. John's Church (Olivet Charge). Organized by Mrs. J. F. Bair with 14 charter members.

The Mission Band

Suggestions for June Program

ARRANGE for a joint meeting of the Woman's Missionary Society and Mission Band by having the President of the Woman's Missionary Society invite the Mission Band leaders to confer about the meeting. If there is to be a treat, the Woman's Missionary Society will attend to that part of the arrangement. The Mission Band leaders take responsibility for the program. Whatever business is necessary should be attended to with dispatch, after which the President of the Woman's Missionary Society introduces the President of the Mission Band, who takes charge of the program (a Mission Band leader has a conference with the officers of the Mission Band and coaches them for their duties).

President announces the Vice-President of the Mission Band will lead the devotions (the devotional program used by the Mission Band in their regular meeting with sentence prayers by children).

President of Mission Band tells briefly of the study, etc., in Mission Band meetings during the year.

Report by Recording Secretary (number of meetings, enrollment, gifts, etc.).

Where Mission Band leaders desire to give program based on study book, we suggest:

Plan I—Impersonation of characters in story.

Plan II—Question and answer method. Arrange questions to bring out the story. An older girl is teacher. Class sits together in circle.

Plan III—With outlines prepared by the leader, have four or five children

write "papers" to cover story. Each child reads his or her own story.

Arrange handwork and cut-outs attractively and have a child tell how the various things were used.

Program Not Based on Text-Books

1. Short talk about Miyagi College—locate on map. (Leader assists girl to prepare talk.)

2. Girl holds up Leaflet, "The Fish That Came Out of the Air," and tells about student who designed cover.

3. Reading: "The Fish That Came Out of the Air." (Select a very good reader—boy if possible—and assist him in the preparation.)

4. Dialogue: "The House of Do-What-You-Can." (Price, 10c.)

5. An Appreciation — President of Woman's Missionary Society.

Arrange musical numbers according to the talent you may have.

With good effect, the W. M. S. might present "The Fish That Came Out of the Air" as a souvenir of the day.

Much Mission Band program material has little value after the present year. Collect all such material, books, cut-outs, pictures, etc., and arrange on table. Following the program the child with the best attendance record has first choice, and so on until the articles are distributed. A leader prays that these gifts shall remind the owner of the children of whom they tell.

The President of Mission Band thanks the Woman's Missionary Society for the pleasure of the meeting.

Mizpah Benediction.

It is a pleasure to call attention to the School of Nursing which is associated with our Fairview Park Hospital, Cleveland, Ohio. The School is fully accredited and aims to maintain a happy, wholesome atmosphere where young women may be thoroughly trained for this important work. Fuller information may be secured from the Superintendent, Rev. Philip Vollmer, Jr., 3305 Franklin Avenue, Cleveland, Ohio.

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I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

For the Board of Foreign Missions.
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